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ART. I. *Santsze King, or Trimetrical Classic; its form, size, author, object, and style; a translation with notes; the work ill adapted to the purposes of primary education.*

STANDARD and popular works in China, as in countries of the west, are published in a great variety of forms and sizes. We have before us three different editions of the Trimetrical Classic. The first is called *Keae yuen Santsze King*, "Trimetrical Classic, by a senior graduate." The second is, *Santsze King choo sheih*, "Notes and explanations of the Trimetrical Classic." The third is, *Santsze King heun koo*, "Trimetrical Classic, elucidated and explained." The first of these three contains simply the text, which is written in large characters, thirty of which fill a page. The books of the Chinese, like those of the Hebrews, commence on the right: they are not, however, read horizontally from the right to the left hand, but from the top downwards; in the Santsze King, thus:—

Fifth.	*Fourth.*	*Third.*	*Second.*	*First.*
SEIH	KEAOU	KOW	SING	JIN
MANG	CHE	PUH	SEANG	CHE
MOO	TAOU	KEAOU	KIN	TSOO
TSIH	KWEI	SING	SEIH	SING
LIN	E	NAE	SEANG	PUN
CHOO	CHUEN	TSEEN	YUEN	SHEN

Each of these columns, it should be observed, contains two lines, each composed of three characters, and hence the name, Three Character, or Trimetrical, Classic. In quoting from Chinese books and giving the sounds of the Chinese characters, it is unnecessary and inconvenient to follow their order of arrangement; it being more easy and natural to conform to the European method. The five columns quoted above, with the accents and diacritical marks, will then appear in five double lines, thus:

1. Jīn chē 'tsoō, sìng pún shèn;
2. Sìng sēäng kīn, seih sēäng yuén.
3. Kŏw puh keaoù, sìng naé 'tsēën;
4. Keaoù chē 'taoù, kweì é chuēn.
5. Seih Mă'ng moó, tsih līn choó.

The Trimetrical Classic contains 178 of these double lines, making 1068 characters. Several of these characters, however, are repeated, and some of them more than once. For example, *jīn*, the first character in the first line, occurs twelve times; *chē*, the second, nine times; *'tsoō*, the third, twice: so that the whole number of different characters is only about 510. With a few exceptions the text in the three editions, which we have noticed above, is the same. The edition with notes and explanations, and that with the elucidations, are very similar in their character and plan. The commentators take up one, two, or more lines separately, and by explanations and illustrations endeavor to make them intelligible to the young learners: but in this, however, they have not always succeeded; for not unfrequently the notes are as obscure and as hard to be understood as the text itself. Of these two editions, the one containing the elucidations is the most extensively used, and is the one which we shall follow, in the notes appended to the text. These elucidations were written by a man of the same family name with the author of the work, and their names are placed together on the title page, thus:

Wang Pihhow, seĕnsăng tswan;
Wang Tsinshing, seĕnsăng choo.

Written by doctor Wang Pihhow;
Notes by doctor Wang Tsinshing.

The latter prefaces his work with the following remarks: "In the time of the Sung dynasty, a scholar of the Confucian sect, doctor Wang Pihhow, wrote the Trimetrical Classic for the use of his domestic school. The language is simple, the principles important, the style perspicuous, and the reasoning clear. It embraces and combines the three great powers [celestial, terrestrial, and human, or the elements of the whole circle of knowledge]; and forms a passport into the regions of classical and historical literature. It is in truth a ford, which the youthful inquirer may readily pass, and thereby reach the fountain-head of the higher courses of learning.—Forgetting the barrenness and obtuseness of my own intellectual faculties, I have rashly attempted an elucidation of this book. This, I cannot but be

aware, will draw upon me the censures of the learned; yet, as an assistant in forming the habits of the young, it may be found perhaps in some small degree useful."

The grand object of this little hornbook is to make the youth who study it acquainted with the language of the country, and the first principles of those subjects which are afterwards to occupy their attention, by impressing them on their memory through the medium of versification. It is used in all the provinces of China Proper; and is generally the first work which is put into the hands of children when they begin to learn to read. How well, both in regard to its matter and style, it is fitted for this purpose will be better understood by the reader when he has perused the translation which we here introduce. We retain the double lines, but without any attempt to render the version metrical. The poetry of the Chinese must be reserved for a series of separate papers. The following is a translation of the Trimetrical Classic. The argument is not in the original; it contains the leading topics of the piece.

THE ARGUMENT.

The nature of man; necessity and modes of education. The importance of filial and fraternal duties. Numbers; the three great powers; the four seasons; the cardinal points; the five elements; the five constant virtues; the six kinds of grain; the six classes of domestic animals; the seven passions; the eight notes of music; the nine degrees of kindred; the ten relative duties. Course of academical studies, with a list of the books to be used. General history, with an enumeration of the successive dynasties, &c. Incitements and motives to learning drawn from the conduct of ancient sages, statesmen, and from considerations of interest and glory.

Men, at their birth, are by nature radically good;
In this, all approximate, but in practice widely diverge.
If not educated, the natural character is changed;
A course of education, is made valuable by close attention.
Of old, Măng's mother selected a residence,
And when her son did not learn, cut out the [half-wove] web.
Tow of Yenshan, having adopted good regulations,
Educated five sons, who all became renowned.
To bring up and not educate, is a father's error;
To educate without rigor, shows a teacher's indolence.
That boys should not learn, is an improper thing;
For if they do not learn in youth, what will they do when old?
Gems unwrought, can form nothing useful;
So men untaught, can never know the proprieties.
Let the sons of men, while yet in early life,
With teachers and friends learn proper and decorous conduct.
Heäng in his ninth year, could warm [his parents'] bed;
Duty to parents, ought carefully to be maintained.
Yung in his fourth year, could give up his pear;
Duty to elders, ought early to be understood.

First, practice filial and fraternal duties; next, see and hear;
Understand certain numerical classifications, and certain branches of science.
Units advance to tens, tens ascend to hundreds;
Hundreds to thousands, and thousands to myriads.
There are three powers,—heaven, earth, and man.
There are three lights,—the sun, moon, and stars.
There are three bonds,—between prince and minister, justice;
Between father and son, affection; between man and wife, concord.
We speak of spring and summer, of autumn and winter;
These are four seasons, which incessantly revolve.
We speak of south and north, also of west and east;
These are four points, which tend towards the centre.
We speak of water, fire, wood, metal, and earth;
These five elements, are the sources of all classification.
Humanity, justice, propriety, wisdom, and truth,—
These five cardinal virtues are not to be confused.
Rice, millet, pulse, wheat, rye, and barley,
Are six kinds of grain on which men subsist.
The horse, cow, sheep, fowl, dog, and swine,
Are the six domestic animals which men breed.
We speak of joy and anger, of sorrow and of fear,
Of love, hatred, and desire,—these are the seven passions.
The gourd, earth, skin, wood, stone, and metal,
Silk, and bamboo, form [materials for] the eight kinds of music.
Great-grandsire's sire, great-grandsire, grandsire, sire, and myself,
My own son, together with my grandson,
Great-grandson, and great-grandson's son,
Are nine degrees of kindred, comprising the human relations.
Mutual affection of father and son, concord of man and wife,
The older brother's kindness, and the younger one's respect,
Order between seniors and juniors, friendship among associates,
On the prince's part regard, and on the minister's fidelity,—
These ten moral duties are invariably binding among men.
All teachers of youth, should give lucid explanations,
Adduce illustrations and proofs, and clearly mark the periods.
Every scholar must make a suitable beginning.
The Easy Lessons being finished, then take up the Four Books.
The Dialogues are contained in twenty sections,
In which his disciples have recorded the sage's (Confucius) words.
Măngtsze's sayings are comprised in seven sections;
He discourses on reason, virtue, benevolence, and justice.
The compiler of the Constant Medium was Tszesze:
'Medium' means not distorted; 'constant,' immutability.
The compiler of the Superior Lessons was Tsăngtsze: [ment.
From personal and domestic, he proceeds to national, govern-
When Filial Duty, and the Four Books are made familiar,
Then the six classics may be forthwith commenced.
The Odes, Records, Changes, Ritual, Spring and Autumn annals,

Are called the six classics, and should be thoroughly studied.
Fuhhe's system of changes, together with that of Yente,
And that of the Chŏw dynasty, form three treatises complete.
The royal and ministerial canons, the instructions & injunctions,
The solemn vows and commands, are profound portions of the [Record.
Our princely lord of Chŏw first framed the Chŏw Ritual,
And established six offices for maintaining rule in the empire.
The elder and younger Tae commented on the Ritual,
Transmitted the sage's words, and the Ritual and Music became complete.
The national airs, the [two books of] eulogies, and the songs of [praises,
Are four sections of the Odes, which ought to be rehearsed.
The Odes having ceased, the Spring and Autumn annals were compiled,
Which, by awarding praise and blame, marked out the good [and bad.
On these annals there are three comments, that of Kungyang,
That of the Tso family, and that of Kuh Leäng.
The classics being understood, read the [works of the] wise men;
Select the most important parts, and commit them to memory.
Of these are the five wise men, to wit, Seun, and Yang,
The worthy Wänchung, with the venerable Laou, and Chwang.
When the classics and wise men are understood, commence the general history [of the nation], [ties.
Investigate the succession of ages, and the rise and fall of dynas-
Fuhhe and Shinnung, together with Hwangte,
Were the three monarchs of remote antiquity.
Tang and Yu (Yaou and Shun) were styled the two rulers;
Each meekly resigned the throne: theirs was a prosperous age.
Yu of the Heä, and Tang of the Shang dynasty, [three kings.
With Woo [Wang] son of Wän of the Chŏw, are called the
The Heä family continued in the government of the empire
Four hundred years; then its altars were overthrown.
Tang having destroyed the Heä, named the dynasty Shang,
Which, after six hundred years, was ruined by the tyrant Chòw.
Woowang of the Chŏw dynasty, destroyed the [tyrant] Chòw,
His family ruled an unequaled period—eight hundred years:
When the court moved westward, the royal authority tottered,
The lance and spear were upraised, and demagogues stalked abroad. [contending states,
From the period of the Spring and Autumn annals to that of the
There were five powerful princes, and seven mighty warriors.
When victory declared on the side of Tsĭu, all began to unite;
But after two reigns, Tsoo and Han again strove [for supremacy];
Kaoutsoo was victorious, and established the line of Han,
Which continued to Heaouping, when Wangmang usurped the
Kwangwoo then arose, and founded the eastern dynasty, [throne.
Which, after four hundred years, ended with the emperor Heën.
Wei, Shuh, and Woo, then strove for the imperial crown;
These 'Three States' were succeeded by the two Tsìn.

Sung and Tse came next, followed by Leäng and Chin;
These four southern dynasties held their court at Kinling [Nan-king].
In the north were the Yuen of Wei, who separated eastward and [westward,
Together with Yuwăn of Chŏw, and Kaou of Tse:
These continued till Suy joined the land in one.
In the second generation, however, the new line failed,
And Kaoutsoo, founder of Tang, raised up forces in defense of [right,
Suppressed the disorders of Suy, and founded a new dynasty.
After twenty reigns, during three hundred years,
Leäng destroyed the race of Tang, and changed the dynasty.
The [latter] Leäng, Tang, Tsìn, with Han, and Chŏw,
Called the five dynasties, followed in regular succession.
The illustrious Sung next arose, and occupied Chŏw's vacant [throne;
But after eighteen reigns, the north and south fell into disorder.
Seventeen histories of these various periods are extant,
Treating of rule and misrule, and of the rise and fall of dynasties.
Let him who reads history, examine these faithful records,
Till he understands ancient and modern things as if before his eyes;
Let his lips rehearse them, and his heart ponder upon them;
Be this his morning study, and this his evening task.
Formerly Chungne had the young Heängtŏ for his teacher;
Even the sages of antiquity studied with diligence.
Chaou, a minister of state, read the Confucian dialogues,
And he too, though high in office, studied assiduously.
One copied lessons on reeds, another on slips of bamboo;
These though destitute of books eagerly sought knowledge.
[To vanquish sleep] one suspended his head [by the hair] from a beam, and another pierced his thigh with an awl;
Though destitute of instruction, these were laborious in study.
One read by light of glowworms, another by reflection of snow;
These, though their families were poor, did not omit to study.
One carrying faggots, and another with his book tied to a cow's [horn,
And while thus engaged in labor, studied with intensity.
Soo Laoutseuen, when he was twenty-seven years of age,
Commenced assiduous study, and applied his mind to books.
This man when old, grieved that he commenced so late;
You, who are young, ought early to think of these things.
Behold Leäng Haou, at the advanced age of eighty-two,
In the imperial hall among many scholars, gains the first rank;
This he accomplished, and was by all regarded as a prodigy:
You, youthful readers, should now resolve to be diligent.
Yung when only eight years old, could recite the Odes;
And Pe at the age of seven, understood the game of chess:
These displayed ability, and were by men deemed extraordinary;
And you, my youthful scholars, ought to imitate them.
Tsae Wănke could play upon stringed instruments;
Seay Taouwăn, likewise, could sing and chant:
These two, though girls, were intelligent and well informed;

You, then, my lads, should surely rouse to diligence.
Lew Ngan of Tang, when only seven years old,
Showing himself a noble lad, was employed to correct writing:
He though very young, was thus highly promoted;
You, young learners, should strive to follow his example;
And he who does so, will acquire similar honors.
Dogs watch by night; the cock announces the morning.
If any refuse to learn, how can they be esteemed men?
The silkworm spins silk; the bee gathers honey;
If men neglect to learn, they are inferior to the brutes.
He who learns in youth, and acts when of mature age,
Extends his influence to the prince, benefits the people,
Makes his name renowned, renders illustrious his parents,
Reflects glory on his ancestors, and enriches his posterity.
Some for their offspring, leave coffers filled with gold;
While I to teach children, leave but one little book.
Diligence has merit; play yields no profit;
Be ever on your guard! Rouse all your energies!

Such is the translation of the Santsze King. Most of it is intelligible without a commentary; parts of it, however, require notes and explanations. And indeed there is much more that is interesting, and that exhibits the genius of the Chinese, in the commentary than in the text. With a view to make the subject more plain, we now proceed to give a paraphrase of a few of the most important parts of the text, and will add, as we pass on from topic to topic, copious extracts from the elucidations of Wang Tsinshing. The lines have been numbered for convenience of reference in the notes: we commence with the first line.

1. 'Men, at their birth, are by nature radically good; that is, every man, at the time when he comes into the world, possesses a nature which is radically pure, excellent, and good.' On this passage the commentator thus remarks, "This is the commencement of a course of education, and explains first principles; therefore it speaks of the original nature of man at his birth. That which heaven produces is called 'man;' that which it confers, is called 'nature;' the possession of correct moral principle is called 'goodness.' After birth, when the child begins to acquire knowledge, it first knows its mother; when learning to speak, it first calls its parents. Thus it is said by Măngtsze (Mencius), 'there is no young child who does not know that he ought to love his parents; and when grown up, there is no one who is ignorant that he ought to respect his elder brothers.' Again, Chootsze has said, 'the nature of all men is good.' Is it not even so!" The doctrine here advanced concerning the natural charater of man, has been found to be so inconsistent with his general conduct, that some Chinese moralists have denied its correctness, in its full extent, maintaining 'that there are people whose natural characters are radically good, and others whose natural characters are radically bad.' Some, however, have taken a middle

ground, affirming 'that human nature is originally neither virtuous nor vicious,' i. e. neither good nor bad! See Collie's translation of Heä Măng, page 143.

2. 'In this, their natural character, all men approximate to or nearly resemble each other; but in their habitual practice and conduct, they all diverge or differ from one another.' "This sentence," remarks the commentator, "is connected with the preceding line, and explains it. It has been said by Kungtsze (Confucius) that, 'by nature all are alike, but in habitual practice the differences are great.' This refers to man at his birth: then the wise and the simple, the upright and the vicious, all agree in their nature,—radically resembling each other, without any difference. But when their knowledge has expanded, their dispositions and endowments all vary. Those who possess genius (or quick parts), are wise; those whose understandings are dull, are simple; those who obey the dictates of reason, are good (or upright); and those who yield to passion, are vicious. Thus perverting the correct principles of their virtuous nature, do they not become wholly unlike each other? All this is in consequence of their habits and dispositions. The superior man alone has the merit of supporting rectitude; he does not allow the youthful buddings of his natural character to become vitiated."

3, 4. 'If children are not educated, their natural characters will become changed and debased; a course of education derives its chief value from close, constant, and unwearied attention to everything that can in any way affect the body or the mind of the child.' The commentary on this passage is curious, and runs thus: "Supporting rectitude—what is thus designated? It denotes the ability to educate. How can those who are not sages possess knowledge when they come into the world? Children without parents are not brought up, and without education they can never become accomplished men. If those who have children fail to educate them, then their good nature which heaven conferred on them is darkened, reason opposed, passion obeyed, and they daily advance in wickedness. What is education? In ancient times, women who were pregnant, would not, when sitting down, incline to either side; nor when sleeping would they lie on one side; when standing up, they would not rest on one foot; nor when walking, would they take irregular steps; their eyes they never fixed on any ugly or base object; they would never listen to lewd songs; would never utter improper words; nor eat things that had a noxious taste. They constantly performed the duties of fidelity, filial piety, friendship, love, kindness, and good-will. In consequence of this they always bore children of superior intelligence, surpassing the rest of mankind in their natural abilities, knowledge, goodness, and virtue. This was education given in the womb, before birth. When their children were able to eat, they taught them to use the right hand; when able to speak, they would not allow them to utter unnatural sounds; when able to walk, they made them acquainted with the four cardinal points, and with heights and depths; and when able to make a bow, they taught them politeness, and obedience to

parents. This was maternal education of the nursling. With respect to dusting and sweeping, answering and replying, advancing and retiring, together with decorum, music, archery, charioteering, writing, and arithmetic, these must be taught by the father and schoolmaster. Such are the rules for educating children; and they are rendered valuable by close and untiring attention. For if close attention is wanting, the progress of the student is difficult; or if the education is conducted in a careless manner, the pupil will receive little advantage. Such is not a good way to educate children."

5. 'In ancient times the mother of Măngtsze (Mencius) selected for her residence a place where her son would be free from the influence of bad examples.' On this passage the commentator has the following remarks: "Maternal education is characterized by affection. It is mild and winning, and ought to be first in order of time. Of all the mothers of antiquity who were able so to educate their children that they became renowned, the mother of Măngtsze was the most distinguished. Măng's name was Ko, and his literary name was Tszeyu. He was a native of Tsow, one of the contending states. He was early bereft of his father. Chang his mother lived near a butcher's stall; and her son in his youthful sports learned the cruel practice of slaughtering animals. 'It will never do for my son to live in this place,' said his mother; and she immediately removed into the country, and resided near a burying ground. But there her son learned to play bury the dead, to mourn and weep. 'This,' said his mother, 'is not a good residence for my son.' Again she removed, and dwelt near an academy. There, morning and evening, her son learned to bow, and in all his deportment in advancing and retiring to move politely. 'This,' said his mother, 'is the place for the education of my boy;' accordingly she remained there. The ancients said, 'For associates carefully select friends; and for a residence, choose a good neighborhood.' Confucius said, 'Benevolence is the most excellent thing for a neighborhood, and how can those be esteemed wise who do not select a place where it is to be found!' This is what is meant by selecting a good neighborhood."

6. 'When the boy did not learn, his mother cut from the loom the half-wove web, in order to show her son the folly of his conduct.' After giving a description of some of the parts of a loom, the commentator proceeds: "Măng's mother lived in ordinary circumstances, and gained a livelihood by spinning and weaving silk. When her son had grown to a proper age, he was sent out to follow a teacher (according to the custom of that period, in which a few celebrated individuals, traveling from place to place, led after them all those who were in search of knowledge); but becoming weary, he returned; and his mother seized her scissors and cut out the web which she was weaving. Măngtsze was frightened, and kneeling, begged to ask why she did this. His mother replied, 'My boy's learning is like my web. By an accumulation of single threads an inch is completed; by an accumulation of inches a foot is made; and inches and feet continually progressing, soon a whole piece is completed. Now my son is learn-

ing to be a philosopher; but disliking fatigue and wishing to return home, he is like my web, which while yet unfinished, I have cut from the loom.' Măng was roused at this, and went and pursued his studies in the school of Tszesze (grandson of Confucius); and thus transmitted the learning of the sage. All this was the result of maternal instruction."

7, 8. On these two lines the commentator remarks: "Paternal education is characterized by strictness. That instruction which is given in a proper manner, will not allow the slightest inattention or remissness. Of all those rigid fathers in modern times who have been able to educate their children so that they became distinguished, Tow is the most illustrious. Tow Yukeun was a native of Yew-chow, which belonged to Yen; therefore he was called Yenshan, which was the designation of his school. The etiquette maintained in his house was more rigid than that in the imperial courts. The limits between the inner and outer apartments (i. e. the male and female) were guarded by regulations which were more strict than the prohibitions of the palace. The instructions which he gave his sons were more imperative than those of the magistracy. Sheih Tsŏ, in his work called Tsochnen says, 'Parental love requires that children should be educated on a good system, and that they should have no access to what is pernicious.' Education like that of Yenshan may be considered as conducted on a good system. The five sons of Yenshan were E, Yen, Kan, Ching, and He; they flourished early in the time of the Sung dynasty, and were all great and distinguished statesmen. Generation after generation their posterity preserved their father's regulations, and maintained the honor and reputation of the family. Such is the merit of following a rigid course of paternal instruction."

9—12. We pass by the commentary on the first and second of these lines, and quote that on the other two: "'There is an ancient proverb which says, 'If children are brought up without education, it is the father's fault; and if they are instructed without severity, it is because the teacher is indolent.' And again, 'say not, to-day I will not learn, another day is coming; this year I will not learn, another year is coming: thus while day follows day, and year succeeds to year, old age, alas! will soon overtake you, and who will then be found in the wrong?' This proverb shows the danger of delaying repentance till it is too late."

17, 18. The four lines immediately preceding these need no explanation. The remarks on these two will illustrate in some degree the domestic manners of the Chinese. "The first and chief of all duties," says the commentator, "is filial piety. At the commencement of his studies the scholar cannot but know this. Formerly, in the time of the Han dynasty, there lived in Keängheä one Hwang Heäng, who when only nine years old knew how to perform the duties which he owed to his parents. Always on the recurrence of a hot day in summer, he would fan his parents' bed-curtains, air and cool the pillow and mat, and drive away the musquetoes and gnats,

that they might rest and sleep quietly. And when the cold days of winter came he would then with his own body warm his parents' coverlet, pillow, and mat, that they might sleep warm. Although the child who performed the duties of a son in this manner, may be said to have a heavenly nature, yet this is the way in which all children ought to act. In the evening to wish his parents repose, in the morning to inquire after their health, in winter to warm their bed, and in summer to cool it, are what propriety requires." The curtains, which are indispensable for a guard against musquetoes; a mat, made of thin strips of bamboo; and a pillow, also made of bamboo, though sometimes covered with cloth; and a coverlet, which is usually very thick;—constitute the whole bedding of the Chinese. The bedstead is constructed on the same economical scale, and generally consists of two or three boards elevated a little above the floor; but that in use among the opulent resembles a couch or sofa.

19, 20. On these lines the commentary runs thus: "In order to give due weight to the (five) relationships, friendly offices must be highly esteemed, and the fraternal duties carefully observed. This ought to be fully understood by the youthful student. In the time of the Han dynasty, Kung Yung of Loo, when only four years old, knew how to exercise brotherly love, and to exhibit a polite and respectful deportment. On a certain occasion a basket of pears was presented to his family. His brothers all strove to obtain them. Yung alone waited (for the others); and then selecting the very smallest, took that for his part. A person asked him why he took the smallest? He replied, 'I am a little child, and therefore ought to take the smallest.' This is an example of his modest, respectful, and yielding deportment. Afterwards, when involved in the calamities of national revolution, all the brothers sought to die (or hazard their own lives), one for the other. The fame of their fraternal affection has shed forth a brilliancy of light that will illumine myriads of generations."

21, 22. To explain the meaning of these two lines the commentator remarks: "Of the duties of relationship, the filial and fraternal ones should be carried to the very utmost extent; and then the principles of all that he sees and hears should be learned by the youthful scholar. It was a saying of Confucius, 'that when one has performed his duties and still has strength left, he should employ it in study.' He should understand the classification of things, which constitutes numerical (or general) knowledge; and he should know their principles, which is scientific knowledge. In the Book of Changes it is written, 'The superior man, possessing an extensive knowledge of the sayings and conduct of the ancients, daily renews his virtue.' Again it has been said by Confucius, 'To hear about many things diminishes doubt; but if anything still remains uncertain speak of it cautiously: to see many things diminishes error, but when the consequences are yet uncertain, act cautiously.' Those who have heard much and seen many things, and whose knowledge has become pro-

found, will rarely in their discourse be guilty of error; or in their conduct, make work for repentance."

According to the division of knowledge given above, into numerical classifications or general knowledge, and into scientific investigation of principles, the author of the Trimetrical Classic now proceeds to specify the 'certain numerical classifications,' and commences with numbers themselves. See the 23d and 24th lines. The subject is carried on to the 53d. It would require many pages to elucidate all the knowledge which is 'wrapped up' in these few lines. But we must pass them at present, not however without the hope of reverting to them hereafter. The subjects are in themselves simple; but as they are treated by the Chinese, they are involved in obscurity, and closely interwoven, not only with many of the common maxims and rules of life, but also with many of their most abstruse speculations and wildest vagaries. The nine degrees of kindred or relations by blood will come under consideration when we notice the work called the Hundred Family Names. We may, however, remark here, that out of these nine degrees of consanguinity there spring 'the five relations,' and the 'ten moral duties.' The relations are those between; 1, father and son; 2, husband and wife; 3, elder and younger brother; 4, friends and associates; and, 5, prince and minister. The ten duties are; 1, paternal affection; 2, filial obedience; 3, mildness on the part of the husband; 4, submissiveness from the wife; 5, love from the elder, and 6, respect from the younger, brother; 7, kindness amongst friends, and 8, fidelity amid associates; 9, dignity on the part of a prince, and 10, constancy or uprightness on that of a minister.

54. With this line commences a summary of the second division of knowledge—the scientific investigation of principles, grounded as is all the knowledge which the Chinese possess on the moral, political, and historical writings of the ancients. The summary occupies thirty lines, in which our author marks out the 'scientific course' which he regards as most fit for the student and his teacher, and gives at the same time a succinct account of those works which ought to be studied. We need not stop to notice them particularly, for they will hereafter come under review. On some of them, however, a few remarks are necessary to render the text intelligible.

67. It will be perceived that while 'six classics' are spoken of in this line, only *five* are enumerated, namely, the Odes, Records, Changes, Ritual, together with the Spring and Autumn annals. These are the Woo King, the Five Classics, which are now extant; but when our author wrote, the Ritual occupied two distinct works, one called the Chow Le, the other the Le Ke; the former is now merged in the latter.

80. 'The national odes having ceased, the Chun Tsew, Spring and Autumn annals, were compiled.' In the feudal period of Chinese history, it was customary for the nobles to collect the popular airs of their several territories, and present them to their lord paramount, as illustrative of the prevailing character of their people; it

was also customary for the lord paramount and his nobles, at their annual assemblies, to eulogize each other in verse, and to unite in sacrificial songs of praises. A collection of these various airs, eulogies, and songs, forms the book of odes. When the paramount authority began to be disregarded, the odes also ceased to be collected. It was at this juncture that Confucius commenced his annals, which have come down to our time under the title of Chun Tsew.

84—87. These lines refer the student to a class of writings which our author thinks should immediately succeed the study of the classics, preparatory to a course in history. These are the writings of the ancient 'wise men,' and are occupied chiefly with ethical and political subjects. The original of what we have translated 'wise men' is *tsze*. Ten of these are mentioned in connection, and are called the 'sheih tsze.' They were eminent writers and teachers of antiquity. Their names are; 1, Laou, founder of the Taou sect; 2, Chwang, a writer of the same school; 3, Seun, a follower of Confucius; 4, Leĕ, of the Taou sect; 5, Kwan, of the 'military school,' who wrote 389 essays, chiefly on tactics; 6, Hanfei, who wrote on jurisprudence; 7, Hwaenan, a miscellaneous writer; 8, Yang, a Confucianist; 9, Wănchung, of the same school; 10, Hŏkwan, a writer of the Taou sect. For further particulars concerning these ten writers, the reader is referred to Morrison's Dictionary, vol. 1st, part 1st, page 707.

88. This and the lines which follow it to the 133d, present to the tyro a synopsis of Chinese history, but in a style which is poorly calculated to win his attention; moreover, the subject treated of is quite beyond the comprehension of those for whom the work is intended.

128. The seventeen histories spoken of in this line have been increased to twenty-one. Szema Tseĕn, 'the Herodotus of China,' flourished under the Han dynasty, not long after the burning of the books by the first monarch of Tsin; he wrote the She Ke, 'Historical Records,' embracing the whole of Chinese history, both written and traditional, down to his own time. Histories of the several following dynasties were successively written by various individuals. These were afterwards collected into one work and called the Seventeen Histories. Since that period other additions have increased the number to twenty-one, though the name of the Seventeen Histories is still frequently retained.

134. This and the following lines are designed to direct and encourage *boys* in their course of study. "All those who read the classics, history, and the commentaries," says doctor Wang Pihhow, "must have both the heart and the mouth reciprocally engaged. If the mouth is employed while the heart is listless, then thought will be impeded and nothing enter the mind. And if the heart is engaged while the mouth is unemployed, the attention will not be kept intensely fixed. If the subject occupies the thoughts in the morning, but not in the evening, then a part of the proper time for study will be lost, and that which is learned will be forgotten. Such a course

is not to be approved." In carrying out his plan, our author introduces a variety of examples for the imitation and encouragement of his young readers. The first of the examples is Chungne or Confucius. Although the sage possessed intuitive knowledge, yet he delighted in laborious study; and he even condescended to receive instruction from the young Heängtŏ, who was only seven years old.

In concluding our remarks on the book before us, we must express our surprise and regret that a better work has never been prepared for the children of the 'celestial empire.' A series of lessons adapted to the capacities of youthful minds would possess great advantages over the Santsze King, which from beginning to end is quite unintelligible to all except those who have made considerable proficiency in the knowledge of the language. The style is indeed perspicuous, and the language pure and chaste; but in moral sentiment and religious principles, it is sadly deficient, containing not one word to direct the child's thoughts beyond the things of time and sense. His heavenly Father, the Creator and Judge of all, together with man's immortality, are kept wholly out of view; and the student is left to grope in thick darkness as he travels onwards to eternity. 'Such surely is not a good way to educate children.' An ancient wise man has said, "Train up a child in the way he should go, and when he is old he will not depart from it." 'And is it not even so!'

Art. II. *Notices of modern China: literary examinations considered as a proof of ability to serve in the magistracy; manner in which the examinations are conducted.* By R. I.

Literary acquirement is, it is well known, the path to dignity and employment in the theory of the Chinese government. There are four degrees of literary rank called, beginning with the lowest, *sewtsae*, *keujin*, *tsinsze*, and *hanlin*, which must be passed through successively by Chinese, to arrive at the highest dignities in the state. Examinations for the first two degrees are held in the capitals of the several provinces, and for the others in Peking. The mode of conducting the examinntions is already given in the Repository, vol. I, p. 482, and vol. II, p. 243. An instance is recorded of a student taking all the four degrees within nine months; and of another, Le,* afterwards governor of Kwangtung, who took them all before he entered on office. All who choose may be candidates at these exhibitions, excepting menials, their children, and grandchildren, police-officers, and stage-players.† This republican license seems to be

* Canton Register, June 15th, 1832.

† Morrison's View of China for Philological purposes, page 101.

attended with more than democratic licentiousness. The literary chancelor of Canton published a small pamphlet,* about 1827, containing precepts hortative and prohibitory, for the benefit of the junior students. The first class of precepts enjoined on them, amongst other things, 'To establish the chief radical virtues, filial piety, paternal affection, and truth; to discriminate accurately between righteous feeling, and a money-loving spirit; and to be tranquil in poverty.' The second class cautions them against laziness, craftiness, litigation, fighting, gambling, opium smoking, and other crimes, natural and unnatural, which are said to be unusually prevalent in Canton. These caveats induce the hope that by 'junior students' we are to understand a *lower class* of students as the class of persons who are addressed.

What becomes of the rejected candidates for any of the degrees may be learned in a former paper of the Repository.† Many of them persevere, however, in trying until they attain the degree. "One of my domestics," says a writer in the Indochinese Gleaner,‡ "is this morning called away by the sudden death of his grandfather, an old man near eighty. The immediate occasion of his death was a journey of an hundred miles in order to attend a literary examination. That such a man should attend as a candidate for literary honors, after perhaps nearly sixty years of unsuccessful application, shows at least ardor in the pursuit of his object. The present case of perseverance which proved fatal, and similar attempts, are caused by a good-natured law made by the emperor Keënlung, who was a great patron of old people. He decreed that all sewtsae graduates of seventy, who would attend but once and go through the exercises after that age, should receive the next degree, called keujin, by a special act of imperial favor, without any regard to the merit of their essays. But this law, which originated in the most gracious intentions, causes annually in different parts of the country the death of several persons. The candidates at these examinations have to sit, whilst composing their essays, two days and two nights at a time, in little sentry boxes where they cannot lie down, and surrounded by the smoke caused in cooking for them; and this is repeated thrice, so that altogether they often sit up, in extremely hot weather six nights! This toil and inconvenience, not at all pleasant to young men, is frequently fatal to the old persons who attempt it. And there is another circumstance which is far from being pleasant to a Chinese mind. No dead body can be carried out at the gate of a place dedicated to the emperor, as these places and all public offices are. To do so is deemed unlucky. The only course therefore to be pursued with those who die over night in the midst of the examination, is to dig a hole in the wall and drag the corpse through it, when it is laid down outside the wall with a mat over it, till the relations come and take it away."

* Malacca Observer, July 1st, 1828.
† Chinese Repository, vol. 3, page 118.
‡ Indochinese Gleaner, Oct. 1820, page 407.

One inducement to acquire even the lowest degree of literary rank is, that it exempts the graduate from the bamboo; but it does not appear to save them from a worse fate. The governor of the province of Chěkeäng reported to the emperor in 1820,* "an occurrence in which an officer in the situation of taouke, whilst publicly interrogating a sewtsae, inflicted torture on him, which conduct the candidate for literary honors could not submit to." The governor then enters upon a very long story by which it appears, that the sewtsae, along with two others had invented a calumny against a person with a view to extort money from him, "by accusing him of singing songs during the period he was in mourning for his parents." The libeled party laid his complaints before the magistrate, who summoned the offending sewtsae, and punished one of them by forty blows on the palm of his hand, and sending him back to the college tutors to be disgraced. The next day, however, he had them up again for further examination, when one of the three, presuming upon his literary rank, became insolent, upon which he was tortured by twisting his ears. The same magistrate had to preside shortly after at the examination of the graduates, when some ten of the latter, in resentment at the affair of the twisted ears, would not appear, and then those who did attend, seeing the example set them and who was to preside, dispersed again immediately.

A very long story ensues, which involves the truth of the allegation against the singer of songs, the twister of ears, the absentees from school, and lastly, a new party, an officer of the court, "who had not good sense enough to be guarded in his conduct, and avoid exciting contentions, but was constantly going in and out; and in consequence people talked much about him, and he produced a *great effect on the public mind.*" The governor recommended that the taouke and the other officer be degraded from their offices, and the sewtsae stripped of their academical honors. The danger of arousing the passions of the students seems to have been the topic of leading importance in the governor's mind; for the Chinese students appear to possess something of the combustibility of the German bürschen. A serious exhibition of this took place among the sewtsae of Honan province in 1821.† In consequence of one of their number having been subjected illegally to twenty blows by a magistrate, they rose in a body in open court, dashed their buttons (the marks of rank) on the ground and walked off, leaving the examiner alone.

The examination for the degree of keujin occurs at the capital of the provinces, once only in every three years. Four thousand eight hundred candidates appeared for this degree in Canton at the season in September, 1828;‡ and six thousand, in 1832.§ There is besides, an extra examination every decade, and on anniversaries, jubilees, and other extraordinary occasions.‖ Four thousand eight hundred candidates offered themselves on the fiftieth anniversary of the em-

* Indo. Gleaner, July, 1820, page 355.
† Indo. Gleaner, vol 3, page 275.
‡ Canton Register, Oct. 18th, 1828.
§ Chinese Repository, vol. 1, page 160.
‖ Canton Register, Oct. 15th, 1831.

peror's birthday, in 1831. An extraordinary examination is ordered this year on occasion of the empress mother attaining her 60th year.* The present emperor on his accession enacted, amongst other coronation promotions and acts of grace, that "the candidates to be accepted at the literary examinations in each province be increased from ten to thirty;" and also, that the keujin graduates be permitted as a mark of honor to wear a button of the sixth degree of rank (transparent white).† But the number of successful candidates in Canton at the session of 1828 is stated at 75;‡ and in 1832, it is said to be 'as usual 72.'§

The examination occasions in general great interest and excitement in this city;‖ and lists of the keujin elect are sold to the public on the morning after the examination which consists of three sessions. A few of the principal essays are published too in one or more volumes. Seven themes are given to the students; four from the last books of Confucius, and three from some one of the *king* or classics. One theme in 1828 was,¶ "Tsängtsze said, 'to possess ability, and yet ask of those who do not; to know much, and yet inquire of those who know little; to possess, and yet appear not to possess; to be full, and yet appear empty.'"** A second was, "he took hold of things by the two extremes, and in his treatment of the people maintained the golden medium."†† A third theme in the first examination was taken from Mencius: "a man from his youth studies eight principles, and when he arrives at manhood, he wishes to reduce them to practice."‡‡ A theme for verses of five syllables in each line was, "the sound of the oar, and the green of the hills and water." These were all for the first session, and the first theme was considered the most important of all. On the last day, interrogations were put concerning the ancient classics, interpretations of obscure passages, the history and geography of China, biography of statesmen, and of eminent men of Canton. Besides the matter of the essays, correctness and elegance in the handwriting of the characters is required, and the first quality, absolutely. A story is told of a candidate who was rejected for having written 馬 *ma*, a horse, with a horizontal line at the bottom, thus 馬, on the ground "that it was impossible for a horse to walk without its legs."§§

The following is a translation of an entire essay which obtained the keujin degree in Canton on occasion of an extra examination on account of the sixtieth anniversary of the emperor Keäking's birthday, in September, 1818. The theme taken from Tsängtsze in the Lunyu was, "when persons in high stations are sincere in the perform-

* Chinese Repository, vol. 3, page 578.
† Indochinese Gleaner, vol 3, page 44. ‡ Canton Register, Oct. 18th, 1828
§ Canton Register, Nov. 16th, 1832. ‖ Canton Register, Nov. 1st, 1831
¶ Canton Register, Oct. 18th, 1828.
** Collie's translation of the Four Books, sect. 5, page 33.
†† Collie's translation of the Four Books, sect. 6, page 4
‡‡ Collie's translation of the Four Books, sect. 9, page 29.
§§ Abbé Grosier, as quoted by Barrow in the latter's travels, 2d edition, vol I, page 264.

ance of relative and domestic duties, the people generally will be stimulated to the practice of virtue."* The essayist says:

"When the upper classes are really virtuous, the common people will inevitably become so. For, though the sincere performance of relative duties by superiors does not originate in a wish to stimulate the people, yet the people do become virtuous, which is a proof of the effect of sincerity. As benevolence is the radical principle of all good government in the world, so also benevolence is the radical principle of relative duties amongst the people. Traced back to its source, benevolent feeling refers to a first progenitor; traced forwards, it branches out to a hundred generations yet to come. The source of personal existence is one's parents, the relations which originate from heaven are most intimate; and that in which natural feeling blends is felt most deeply. That which is given by heaven and by natural feeling to all, is done without any distinction between noble or ignoble. One feeling pervades all. My thoughts now refer to him who is placed in a station of eminence, and who may be called a good man. The good man who is placed in an eminent station, ought to lead forward the practice of virtue; but the way to do so is to begin with his own relations, and perform his duties to them.

"In the middle ages of antiquity, the minds of the people were not yet dissipated—how came it that they were not humble and observant of relative duties, when they were taught the principles of the five social relations? This having been the case, makes it evident that the enlightening of the people must depend entirely on the cordial performance of immediate relative duties. The person in an eminent station who may be called a good man, is he who appears at the head of all others in illustrating by his practice the relative duties. In ages nearer to our own, the manners of the people were not far removed from the dutiful; how came it that any were disobedient to parents, and without brotherly affection, and that it was yet necessary to restrain men by inflicting the eight forms of punishment? This having been the case, shows that in the various modes of obtaining promotion in the state, there is nothing regarded of more importance than filial and fraternal duties. The person in an eminent station who may be called a good man, is he who stands forth as an example of the performance of relative duties.

"The difference between a person filling a high station, and one of the common people, consists in the department assigned them, not in their relation to heaven; it consists in a difference of rank, not in a difference of natural feeling; but the common people constantly observe the sincere performance of relative duties in people of high stations. In being at the head of a family and preserving order amongst the persons of which it is composed, there should be sincere attention to politeness and decorum. A good man placed in a high station says, 'Who of all these are not related to me, and shall I re-

* Indochinese Gleaner, January, 1819, page 23.

ceive them with mere external forms?' The elegant entertainment, the neatly arranged tables, and the exhilarating song, some men esteem mere forms, but the good man esteems that which dictates them as a divinely instilled feeling, and attends to it with a truly benevolent heart. And who of the common people does not feel a share of the delight arising from fathers, and brothers, and kindred? Is this joy resigned entirely to princes and kings?

"In favors conferred to display the benignity of a sovereign, there should be sincerity in the kindness done. The good man says, 'Are not all these persons whom I love, and shall I merely enrich them by largesses?' He gives a branch as the sceptre of authority to a delicate younger brother, and to another he gives a kingdom with his best instructions. Some men deem this as merely extraordinary good fortune, but the good man esteems it the exercise of a virtue of the first order, and the effort of inexpressible benevolence. But have the common people no regard for the spring whence the water flows, nor for the root which gives life to the tree and its branches? Have they no regard for their kindred? It is necessary both to reprehend and to urge them to exercise these feelings. The good man in a high station is sincere in the performance of relative duties, because to do so is virtuous, and not on account of the common people. But the people, without knowing whence the impulse comes, with joy and delight are influenced to act with zeal in this career of virtue; the moral distillation proceeds with rapidity, and a vast change is effected.

"The rank of men is exceedingly different; some fill the imperial throne, but every one equally wishes to do his utmost to accomplish his duty; and success depends on every individual himself. The upper classes begin and pour the wine into the rich goblet; the poor man sows his grain to maintain his parents; the men in high stations grasp the silver bowl; the poor present a pigeon: they rouse each other to unwearied cheerful efforts, and the principles implanted by heaven are moved to action. Some things are difficult to be done, except by those who possess the glory of national rule; but the kind feeling is what I myself possess, and may increase to an unlimited degree. The prince may write verses appropriate to his vine bower; the poor man can think of his gourd shelter; the prince may sing his classic odes on fraternal regards; the poor man can muse on his more simple allusions to the same subject, and asleep or awake indulge his recollections; for the feeling is instilled into his nature. When the people are aroused to relative virtues, they will be sincere; for where is there any of the common people that does not desire to perform relative duties? But without the upper classes performing relative duties, this virtuous desire would have no point from which to originate, and therefore it is said, 'good men in high stations, as a general at the head of his armies, will lead forward the world to the practice of social virtues.' "

The third degree is conferred at the court, as is stated in a former number of the Repository before referred to, once in every three

years.* The procednre is the same as in the previous trials, except that the examiners are of higher rank. The fourth and highest is also conferred once in three years; the examination for it takes place in the royal palace at Peking in the presence of the emperor, and the candidates are those who have received the three other degrees. Nothing appears to show how the imperial examinations are conducted; but the Indochinese Gleaner in noticing the emperor Keäking's attendance in 1818,† adds, "as might be anticipated, some have been promoted, and others degraded to a very low rank." The emperor examined on this occasion his own son a lad of fourteen years of age, and was much disappointed to find that he could not make verses. He himself remembered well, "that his august father, the late emperor Keënlung, examined him when he was 13 years of age, on which occasion the verses that might be expected from such an age, were duly composed." The fault was laid, of course, to the tutors, and new ones appointed. It does not appear that his majesty conferred a degree upon the boy, although he waves the point of competency occasionally in favor of second childhood; for in 1829, he conferred literary honors on several old scholars who had continued to attend the court examinations until they were some 80 or 90 years of age.‡

The Tartars have a college for themselves exclusively, called the Kwotszekeën, distinct from the Hanlin,§ which is more properly a kind of royal society, or national institute, but nothing is found in our materials to show the nature of it. The officers of highest rank have the privilege apparently to send a son to it, since one of the emperor's acts of grace on his accession extends the privilege to officers at court of the fourth degree of rank, and in the provinces to those of the third degree.|| The time required for residence in the college is diminished too by one month. The Tartars are permitted to contend for degrees in concurrence with the Chinese at their examinations; for a keujin graduate who had reported himself to be a Tartar at an examination in 1824, confessed afterwards that he was a Chinese by birth.¶ "But at the time of the said examination," adds the edict which reports the case, "this graduate being very young, it was his father who made a false report of him and led to the error. Now as the graduate himself has made a true representation of the case, he is less culpable than if it had been discovered and reported by the examining officer. It is directed that he retain his literary rank, but be prevented from attending at *one* examination (i. e. promotion is stopped for three years, the interval between the examinations), and that he be enrolled as a Chinese by birth. But let the head of the Tartar division who presumed to take upon himself to present the

* Chinese Repository, vol. 1, page 435.
† Indochinese Gleaner, Oct. 1818, page 182.
‡ Canton Register, Oct. 3d, 1829.
§ Morrison's View of China for Philological purposes, page 91.
|| Indochinese Gleaner, Jan. 1821, page 44.
¶ Transactions of the Royal Asiatic Society, vol. 1, page 390

report on the occasion, be delivered to the Criminal Board for trial." "This is a strong proof," subjoins the translator, "(if any were wanted,) that the Tartars are always favored whenever there is any competition."

Number 12 of the Appendix to sir George Staunton's translation of the Penal Code gives the emperor Keäking's answer to a proposal to establish district colleges in Tartary. He rejects it because, "though we are aware of the advantages that might result from such a measure, yet as the profession of arms is more congenial to the disposition of the inhabitants, as well as of the greatest local necessity in all those countries, it would be a matter of just regret, that too great an encouragement given to literary pursuits should ever divert the Tartar youth from the more active employments of the military and equestrian exercises. It might be reasonably apprehended that partiality and corruption would gradually insinuate themselves into examinations, which should be carried on in such remote and unfrequented stations." Whatever success may have attended the design to foster active, military habits amongst the Tartars, there is reason to doubt if the same energy prevails amongst the troops within the empire proper, judging by an edict of Keäking in 1800,* or by that against the use of sedan chairs which appeared in 1833.†

The present dynasty introduced examinations and gradations amongst the military classes, somehwat similar to those for civil eligibility to promotion.‡ "At 10 o'eloek at night (of November 27th, 1832)," says the Canton Register,§ "nine guns or petards announced the moment of decision on the forty-nine fortunate candidates out of several thousands for the military honor of keujin. All the successful candidates hit the target on foot six times successively; on horsebaek, six times; once with the arrow they hit a ball lying on the ground as they passed it at a gallop; and they were of the first class in wielding the ironhandled battle-axe, and in lifting the stone-loaded beam. The names of the forty-nine, their ages and places of abode, were published this morning on a paper, priee one piee (qu. one tseën or cash). The oldest was forty-five years of age, and the youngest, seventeen. Since they all performed the same feats, we inquired on what principle the order of one, two, three, &c. from first to last was made (for as to honor, whether a man is rated the first, or the tenth, or the twentieth, or the last, makes all the difference in the eyes of the world); we were told in reply, that the preference was given to the best looking men or to gentlemen; for the eandidates are all persons of property, who find their own horses, dresses, arms, &c.; but their arrows they never get back again, they being the perquisites of the target watehers."

Mr. Ellis of lord Amherst's embassy had an opportunity of seeing one of these military examinations at Nanchang foo, the capital of

* Timkowski's Travels, vol. 2, chap. 1.
† Chinese Repository, vol. 2, page 233.
‡ Morrison's View of China for Philological purposes, page 102.
§ Canton Register, Dec. 3d, 1832.

Keängse, which he thus describes. "In a walk around the walls, I was most agreeably surprised by coming upon the place where the examination for advancement in military rank was holding. The place might be called a stadium about 200 yards in length; at the upper end a temporary hall had been erected, with an elevated throne or seat; a row of mandarins in their full dresses occupied each side, but the distance at which I stood did not enable me to ascertain whether the raised part was occupied by some mandarins, or by a representation of the imperial presence. At the extremity opposite to the hall, was a wall of masonry intended as a butt for military practice, and at a short distance in advance, a paeloo from which the candidates on horseback, armed with a bow and three arrows, started. The marks at which they fired, covered with white paper, were about the height of a man, and somewhat wider, placed at intervals of 50 yards; the object was to strike these marks successively with the arrows, the horses being kept at full speed. Although the bull's-eye was not always hit, the target was never missed: the distance was trifling, not exceeding 15 or 20 feet. It appeared to me that the most skill was displayed in changing the bow without checking the horse. The candidates were young mandarins, handsomely dressed; their horses, trimmings, and accoutrements were in good order; their arrows were merely pointed, without barbs to prevent accidents, the spectators being within a few yards of the marks."*

The emperor is present at the examination for the highest military honors,† and awards prizes, such as a cap decorated with a peacock's feather. On one of these occasions, a candidate passed with success by an imposition in the strength of his bow, in the very face of the emperor; but he was detected and forbidden to exhibit again. The officer who passed him was punished, and he who detected the cheat rewarded.‡

An imperial order of March 24th, 1834,§ says: "In the late reign, whenever an excursion was made into Tartary, it was customary to inspect the skill of the great officers of government, and of all those near the imperial person, in military exercises. In the ensuing year when we proceed on a similar expedition, it is our intention, as of old, to inspect these exercises. But from the 25th year of Keäking [1820] until now, there has been but little practice in them. Let orders be circulated for a general practice in such exercises, that next year, when the inspection takes place, every one may be perfectly adroit. Heavy penalties will be inflicted on such as prove remiss or inexpert."

The system of examinations seems to prevail in most departments. The Peking gazette of September, 1819,‖ announces that the prime minister Tŏtsin, and the statesmen who act with him, report the examination of the translators from the Russian language into the Chi-

* Journal of the Embassy, 2d edition, vol. 2, page 94.
† Indochinese Gleaner, Oct. 1818, page 181. ‡ Canton Register, Feb. 3d, 1830.
§ Transactions of the Royal Asiatic Society, vol. 1, page 390.
‖ Indochinese Gleaner, April, 1820, page 297.

nese or Tartar, and propose rewards for the best qualified; the candidates were fifteen. There were six who were classed first, eight put in the second place, and one to a third and lowest place." At a similar examination in 1830,* two Chinese literati were rewarded for translations of Russian (perhaps Latin) official documents.

There are examinations for Tartar translators, since we find a candidate convicted in 1830,† of having "obtained a victory with another man's spear;" that is, he passed his examination with the assistance of another person. He was made to rewrite his essay before the court, when the handwriting was found to differ from that which he had previously given in.

The priests, as an order, appear to occupy a very small portion of the notice of the emperor; they seem, nevertheless, to be obliged to undergo an ordeal and to take certain degrees before they receive the imperial diploma. A translation of one of these documents granted by Keäking states,‡ after a long preamble, that "a man, being desirous to leave the world and enter the priesthood, came to our altar and passed his first degree on the first day of the moon; on the fifth, he became a priest; and on the eighth, completed the circle of the great precepts of the idols; he perfectly obeys the laws of Fuh, and propagates his precepts. He has for a long time adorned, adhered to, and imparted, the instructions of his sect. * * * * Being truly apprehensive that ignorant persons will trifle with the laws, and intrude themselves into office without due examination, we have, to prevent imposition, given these written credentials, which any one who travels for the sake of increasing his knowledge may carry about his person."

It is impossible to devise a more beautiful and seemingly impartial theory for the election of a magistracy than that which is developed in the preceding pages; or one, which if it were carried into effect, would insure to the people a more consistent and concentrated talent in the management of their affairs, and to the magistracy, greater veneration and obedience on the part of the people. It is the only part, perhaps, of the Chinese government which, as a general system, is not to be paralleled in one or other of the great monarchies of past or present times, and it is the only one, perhaps, of their inventions worth preserving, which has not been adopted by other countries, and carried to greater perfection than they were equal to. The United States of North America is, however, to be excepted, as far as its military service goes, admission to which can only be obtained by students of the national academy at West Point, who have passed a certain examination. The British East India company are also to be excepted, who have adopted the principle as far as election to the civil service, and lately to the military service also, and who have generally promoted their servants according to their merits throughout their career. It is to this partial operation of the system, effected

* Canton Register, May 15th, 1830. † Canton Register, June, 15th, 1830.
‡ Malacca Observer, May 19th, 1829.

by moral and well-paid agents, that the servants of this government are more talented, and more efficient, and no less pure with reference to the temptations to be otherwise, and to extent of country and population which they control, than those of any other power on the face of the earth.* The full development in India of this Chinese invention is destined one day, perhaps, like those of gunpowder and printing, to work another great change in the *states-systems* even of Europe. It now remains to show how China has stopped short of perfection in this, as in almost all her other sciences and arts.

A state paper laid before the present emperor in February, 1822,† contains a summary of most of the causes which have operated to mar the system. The animus betrayed in the concluding paragraphs is not the least of the evils indicated in the document; for it is apparent, notwithstanding the emperor's panegyric on the authors, that they were engaged in some intrigue which was working at the time, perhaps with a view to upset Tŏtsin's administration,‡ and more anxious therefore to effect his downfall, than reformation in the system of election to the magistracy. The facts they adduce are, nevertheless, not the less instructive. The following is the "state paper:"

"Sin Tsungyih, principal of the literati in Shantung province, and Yuen Seën, censor of Yunnan province, lay the following document before the emperor.

"We have heard that the sale of the magistracy, and the vending of high offices originated under the emperors Hwan and Ling of the Han dynasty;§ but alas! the disgrace of selling office under the present dynasty is greater than theirs. And why? The revenues thus procured at the close of the Han dynasty were still appropriated to the public service, but our dynasty puts the whole of such revenues into its private purse. From this state of things it is, that the nets are thrown to get gain, and gain-getting statesmen are numerous.

"Our dynasty commenced the sale of offices in the tenth year of Teëntsung (about 1637), to supply money for the use of the state,‖ and to collect together human talent; for many of the sages and worthies of antiquity arose from the midst of fish and salt, and markets and public wells; and those who bought office made up a portion of talent unsupplied by those who obtained office by literary merit. This being the intention, it was not bad, and under these circumstances, it was provided by imperial orders that annually there should be employed eleven literary statesmen, and eight who had bought ap-

* The marquis of Hastings, in speaking of the servants of the E. I. company, says, "I could not forgive myself, were I to let slip such an opportunity of rendering to the honorable company's servants that testimony which they have proudly merited from me. No body of men, taken generally, can be more high-minded, more conscientiously zealous, or more rigidly intolerant of any turpitude among their fellows." See *Report and General Appendix on E. I. Company's affairs*, ordered by the house of Commons to be printed, August, 1833, page 111.

† Malacca Observer, June 19th, 1827.

‡ Chinese Repository, vol. 4, page 61. § A. D. 190.

‖ This was before the Tartars gained complete dominion over China.

pointments, by which means there was a majority of the learned in all departments of the government. But at this moment, there are unemployed by government more than five thousand of the tsinsze graduates, and more than twenty-seven thousand of the keujin graduates; and those who are now waiting to be employed, are those made eligible eighteen examinations since (about 30 years ago). The design of his majesty's heart is to give age to their talent, and prepare them for service; but it is very well known, that before all those on the list can be employed, those made at the present day must wait 30 years. And allowing that they are thirty years of age when they obtain the degree of keujin, and go to the court examinations, and again wait 30 years, these men will be upwards of sixty years of age before they are employed, and if then appointed to office, by the time they have reached it and been there a year, the quinquennial examination may occur, and if they are not rejected as old and superannuated, they will be pointed out as feeble and stupid; and thus the sect of the learned will be entirely excluded from office.

"The buyers of office have plenty of money and are young in years, and thus they are promoted over every body's head, and are pointed out as being correct and having the talents: our former monarchs complimented the system as beautiful and the intention good, but where is the reality? Besides, the rules at the examinations are most rigorous. A candidate must state in writing his descent for three generations back; he must have five sewtsae graduates to give bonds in his favor, and he must have two other sureties to affix their mark; and there is a special investigation lest any one should write for the candidates, and lest they should be connected with prostitutes, or players, or lictors, or menial servants: and is not all this more than enough? But respecting the office-buyer, there are no such precautions; no questions are asked him about his origin; as soon as the money appears there is an office given him; governors and lieutenant-governors will become his sureties, and in one year he will actually be in office. Thus the magistrate Seängyang, a priest, prohibited by law from holding office, bought his way to one; the taoutaou of Ningpo (a high station), from being a mounted highwayman, bought his way to office; besides others of the vilest parentage, eight of whom have been accused and brought to light in a few years. Of late none have been impeached, and their numbers are unknown. But the covetousness and cruelty of this class of men are denominated purity and intelligence; they covet money and their superiors point them out as possessing talents. They are cruel, and inflict severe punishments, which make the people terrified; and their superiors point them out as possessing decision: and these are our able officers!

"We remember reading Yangching's words, and we have been unable to prevent our minds perpetually recurring to them; they were, 'In kind treatment of the people my heart can labor and toil, but in pressing hard the payment of taxes I have no talent for government.' These few words disclose a reason why his acquirements procured him a low place.

"When this document shall by us be laid before your majesty, and be sent forth to the privy council, they will no doubt make a pretext that the resources of the country are inadequate, and thereby darkly insinuate their slanderous aspersions; we have therefore made a calculation. What occurred in the reign of Keënlung and before his time, we need not bring into the account, but from the third year of Keäking, shall commence our estimate. Then the heresies of banditti in Szechuen and two other provinces caused an insurrection, and the sale of offices procured more than seventy thousand taels. During the 11th year, the mountaineers of Yunnan rebelled, and the sale of offices realized a hundred and twenty thousand taels. In the 19th year, the Hwang ho broke through its banks, and the vending of offices procured sixty thousand taels; amongst those sums there might be more or less twenty or thirty thousand taels, but the whole amount for twenty years makes but a few hundred thousand taels.

"Now if the expenses of imperial honors were once removed, it would save as much in one year, as the sale of offices have produced for ten years. For, the expense of flowers and rouge at the Fungtsaou harem is annually a hundred thousand taels. The salaries at the harem of waiting boys are a hundred and twenty thousand taels. The round splendid gardens of Yuenming cost more than two hundred thousand taels. The establishment at Jĕho cost four hundred and eighty thousand. The great officers who superintend the Yuenming gardens get in salaries a hundred and sixty thousand taels; and there are conferred in largesses on the women of those gardens, two hundred and fifty thousand taels. If these few items of expense were abolished, there would be a saving of more than a million of taels of useless expenditure; talent might be brought forward to the service of the country, and the people's wealth be secured.

"We find, on investigation, that in the provinces, from governors and lieut.-governors down to village magistrates, all combine to gain their purpose by hiding the truth from the sovereign. Thus the salt commissioners of Hookwang and Keängnan are six great officers, and the tricks of the salt merchants with these dignitaries are very many. For the salt that these merchants send to the emperor weighs sixty catties a bag, at about 500 cash per bag; but the salt they sell to the people weighs only eight catties, at about 500 cash a bag. It was on account of such nefarious conduct that the late governor Pihtung was degraded, and Tŏtsin procured so much eclat. That Tŏtsin, the prime minister, who had the whole government in his hands, and who acquired such glory and such weight with his master, how did he show his gratitude? Out of undeserved tenderness, not to mention any other of his misdemeanors, take his conduct on the 25th of the 7th moon of the last year, concerning the emperor who has now gone the great journey and become a guest in heaven. Tŏtsin, in order to join in with a cabal, affirmed officially that the late emperor was born at Kwanyang; but the advents of the 'dragon princes' of the reigning family are subjects as easy to be ascertained as the most luminous object reflected in a mirror: but the late emperor,

it is well known, made his advent at Shinleaou. However, this is a specimen of the way in which Tŏtsin, the accuser of Sung tajin and Tankaou, reported to his master and deceived the emperor. But the numerous cases in which he fomented ill cannot be reckoned upon bended fingers.

"If your majesty deems what we have now stated to be right, and will act thereon in the government, you will realize the designs of the souls of your sacred ancestors; and the army, the nation, and the poor people will have cause of gladness of heart. Should we be subjected to the operation of the hatchet, or suffer death in the boiling caldron, we shall not decline it."

His majesty thus replied: "The report of Yuen Seen and his colleague is extremely lucid, and shows them to be faithful statesmen who are grieved for the state of their country, and who have the spirit of the great statesmen of antiquity. Since the days of Yun Chwang-too and Hung Leängkeen, such men have scarcely appeared."

It now remains to show that the sale of office and its consequent effects have continued to the present time. The sale of both civil and military commissions was adopted for one year in 1826, if indeed it had ever entirely ceased, in order to meet the expenses of the war which was then carrying on against the insurgents in Turkestan.* It produced about six millions of taels. It was renewed again the following year,† until the close of the 8th moon in 1828; and again in 1829,‡ in the province of Kansuh at least. The evil of the system began to be felt the next year; for whereas there was a deficiency of officers in Kansuh about the commencement of the war in 1826,§ we now find the governor of the adjoining province of Szechuen requesting the emperor to order the Board of Appointments to send him no more supernumeraries to wait for vacancies, inasmuch as he has already as many as will last him for several years.‖

The inference from the above notices is, that the first steps only in the scale of promotion are purchased; but the Canton Register of 1831 tells us,¶ that two sons of the security merchant, Howqua, find places in the Peking gazette of the 21st of January of that year. "One of them is created keujin by patent, for having, about eighteen months ago, subscribed 36,000 taels to repair the dikes of a portion of Canton river, injured by the inundation which then took place. The other son, or his father in his name, has contributed 100,000 taels towards the war in Tartary, which the emperor has 'done him the favor graciously to accept,' and ordered him to put the money immediately into the treasury. For this liberal contribution, his majesty has conferred upon the son the rank and title of 'director of the salt monopoly.'" Finally, the Peking gazette, as quoted in a former number of the Repository,** announces that the promotion scrip is

* Canton Register, Nov. 15th, 1827.
† Canton Register, March 15th, 1828.
‡ Canton Register, May 2d, 1829.
§ Malacca Observer, March 27th, 1827.
‖ Canton Register, Oct. 2d, 1830.
¶ Canton Register, April 2d, 1831.
** Chinese Repository, vol. 2, page 430.

now open for subscriptions until the 5th moon of this year (1835); for it appears that every extension of this infraction of the old system is opened for a specified term, upon different conditions, like a loan or a lottery, according as it may, no doubt, be thought best adapted to attract monied men.

When the emperor allows himself to be bribed, we cannot wonder if his officers follow the example. "The literary chancelor in the province of Keängse having sold degrees in 1828," states the Canton Register,* "a secret report was sent to the emperor, who ordered two commissioners to proceed forthwith to search his house." They found there 400,000 taels which it was considered could not have been acquired fairly. The chancelor would not risk the interpretation, at all events, but hung himself. The price of a sewtsaeship in Canton in 1830,† was said to be eight thousand dollars; but it is to be obtained on better terms, according to Ung, the chancelor of Canton in 1828,‡ who complained in a public document that there were poor scholars who lived in the neighborhood of the college or examination hall, and kept regular literary workshops where all degrees of talent were put up for sale. The rich man's son may at one price, "be ground outside and drilled before examination;" or he may at another, find a substitute who will risk the pillory and personate the youth at the examination. The cant phrase for this kind of graduate is a *horse-back sewtsae*. There is a similar complaint the next year,§ with the addition that the Grub-street sewtsae "write essays for others." The tricks of the school-room are amply exposed in the Peking gazette of 1831,‖ in the report of a censor, and the emperor admits that it is not the first time he has heard of them.

"Wang Yunkin, member of the Tribunal of Rites, requests the imperial will on an affair. It appears that the public examinations have been established by the law of the empire, for the purpose of finding men of real talent; but of late years, the scholars examined have been men of inferior talent, and unacquainted with the classics; hence, when they proceed to the place of examination, they craftily and deceitfully carry with them miniature editions of the classics with comments, that they may be able, when examined, to copy them: and booksellers, with a view to gain profit by this means, are constantly making more and more of these books, without any limit. These are carried by the graduates in their bosoms or their sleeves; and as, when that is the case, they fear being searched, when they answer to their names, they do not walk on in regular and orderly succession, but presuming on their number, oppose all control, and push forward with noise and violence. All this is occasioned by these miniature comments; owing to which, also, the essays written are not wholly the productions of the candidates themselves, but are in part mere copies from others, so that their talents will barely attain

* Canton Register, Feb. 26th, 1828.
† Canton Register, Sept. 6th, 1830.
‡ Malacca Observer, Nov. 4th, 1829.
§ Canton Register, Oct. 3d, 1829.
‖ Canton Register, March 8th, 1832.

mediocrity. Besides which, multitudes imitating them, and that in a worse degree, all fear or shame is cast off. If these evil practices be not stopped, not only will the classics shortly be neglected and become useless, and no men of talent and knowledge remain, but those in office also will cease to act honestly and uprightly. The consequences of these practices are not of a light description, and to suffer them to increase, instead of eradicating them, is not the way to fulfill the imperial wishes in nourishing the people's talents.

"It is, therefore, incumbent on me to request your majesty's commands to the officers of the police footguards (of the capital), requiring them to issue strict prohibitions, and within a fixed period, to compel all booksellers to burn every work they possess of the aforesaid kind. I am told that similar practices are frequent in the provinces, and it is incumbent on me farther to request your majesty to issue edicts to all the provinces, commanding that everywhere these practices be strictly prohibited, and that at each successive examination, fresh inquiry be made and new prohibitions issued; that should any case of this nature be found to have taken place hereafter, besides the individual concerned being severely punished, the inattentive local officers shall be also subjected to a public investigation."

To this the imperial reply with the vermilion pencil was: "This description of evil and unworthy practices I have already heard of. If I stop at merely issuing prohibitions, and requiring the sellers themselves to burn the books, it will still be done in name only without the reality. As to what shall be done, and what regulations shall be enacted, with a view eternally to eradicate these illegalities, and to reform the practices of the students, let the ministers of the privy council confer with the Tribunal of Rites, and Censorate-general, and after careful and minute deliberation, memorialize. Respect this!"

The result of the inquiry is not known, but we may suppose that it suggested no remedy; for we find that the literary examinations throughout the provinces and at Peking are, in 1832,* the occasion of numerous memorials and edicts which appear in the Peking gazettes. A thousand plans are recommended to prevent fraud in the attainment of graduateships; but all to no purpose. Where there are so many essays upon such dry subjects to be criticised, we may readily believe that a great portion receive very little attention. A kenjin who was a rejected candidate at Peking for the rank of tsinsze,† printed his essay, upon the first paragraph of which the examiner had written his condemnation without reading further. One of the censors who reported the circumstance, requested that this mode of appeal to the public should be interdicted. The reply was: "if a candidate thinks that an examiner acts unjustly, he may appeal to the proper court, but he must not presume to print." The kenjin was deprived of his degree, but the examiner was subjected to a court

* Canton Register, Nov. 16th, 1832.
† Canton Register, Jan. 19th, 1830.

of inquiry. One of the examiners at Canton in 1832,* who had sought to clear his intellects or invigorate his nerves to the task by a pipe of opium, fell asleep with a lamp burning near him. When he awoke, he found several of the candidates' essays, which he had been examining, destroyed, by catching fire from the lamp.

That abuses should be found in the operation of any system which is applied to the government of such an unwieldy empire as China, is no more than might be expected; but when that system involves the principle upon which the harmony and efficiency of the whole machinery of the state stands, and the mainspring of the whole is allowed to corrode, and ineffective parts to be substituted, we must suppose either corruption or neglect in the controling power. That this has been the case with the system of appointments to office in China, is proved partly by the above quotations: we have now to show that corruption was allowed to exist for a series of years, not only in the provincial tribunals, but also in the office of the tribunal at Peking which confirms the literary degrees that entitle to hold office. A great part of the Peking gazettes in the latter part of 1830,† contained documents which related to the discovery of the sale of forged diplomas of literary rank by the writers employed in that division of the Board of Revenue in Nganhwuy, in which the diplomas are made out. They had carried on the traffic for four years, and forty-six persons in that province alone, were convicted of possessing the forged documents. "If," says the report of the Board of Revenue upon the subject, "there are so many in one province alone, how can the other provinces be without any transactions of the same kind?" A memorial of a censor upon similar abuses at Peking, called forth, no doubt, by the occurrences in Nganhwuy, represents the difficulty of preventing such transactions: "they arise from the writers (query, graduates), when the term of writership is elapsed, being without employment, and not being compelled to return within a limited time to their native places, as well as from the remissness and oversight of the officers under whom they have been employed." The censor requested that the circumstances might be inquired into, and the ta heŏsze (privy council) and the council of nine were ordered to deliberate on the subject, and report the result of their deliberations.

The Canton Register, from which the above is taken, unfortunately does not contain any one report upon the subject at length; but the following is given as a summary of the privy council's investigation. "Six of the writers in Peking, who have for a series of years, been forging diplomas for the keujin, and imposing upon those to whom they sold them have been sentenced to death. The prime minister Tŏtsin presided at their trial, and they were all ordered for immediate decapitation, but the emperor has altered their sentence. The two ringleaders are to be executed in the presence of Changling (the present prime minister, 1835), and a party of Peking writers to surround the culprits at the execution, that they may witness their fate

* Canton Register, Oct. 17th, 1832. † Canton Register, Feb. 19th, 1830

and take warning. The next two are to be reserved as witnesses for a while, and then beheaded; and the last two are to be strangled after the great autumnal assize."

It is added that an inferior officer of the Board of Revenue, with a few accomplices, carried on for years a system of selling forged diplomas for rank, and "it is ascertained that during the successive superintendence of *twenty* presidents of this board, Kwei Shingtso (the name of the officer,) had sold *twenty thousand four hundred and nineteen forged diplamas.* He and his accomplices have been punished with death. The presidents, and other officers who should have detected this forgery, have been visited variously with dismissal, degradation, and loss of salary. Those who are degraded to a lower rank are told by the emperor, that if they be faultless for eight years to come, they will be restored." His majesty says he is quite ashamed of such a set of servants, both on their account, and that he cannot acquit himself for employing them.

A note to the translation of the Penal Code, [sect. 51,] states the number of the chief provincial officers of China, upon the authority of the imperial court calendar, to be: governors, 11; fooyuens, 15; treasurers, 19; judges, 18; chancelors, 17; magistrates of cities of the first order, 184; of cities of the second order, 212; and of the third, 1305: altogether 1781. Allowing these officers to be changed every third year, and not to fill similar offices in the provinces a second time, it would require 35,620 officers to fill all these appointments during sixty years. Allowing the 20 presidents of the Board of Revenue in Peking to have presided during the same time, then would the manufactory of forged diplomas in their tribunal have sufficed to supply more than two thirds of the persons qualified for the provincial offices, without mentioning that of Nganhwuy, and other provincial manufactories. Supposing the officers who had served one term in the provinces, to have survived, and to be translated to important stations in the capital, or in the dependencies, the number of those who had originally obtained rank by means of forged diplomas would probably suffice to fill most of the high offices in the empire.

ART. III. *Structure of the Chinese government: the supreme government,—imperial councils; the six boards; the office for colonial affairs; the censorate; the Tungching sze, a court of representation and appeal; the Tale sze, a court of criminal justice; the Hanlin college.*

IN re-perusing the remarks on the leading principles of the Chinese government, with which we introduced the second article in our May number, it appears to us that we have failed to set the subject in a

sufficiently clear light. Before continuing our account of the Chinese constitution and government, therefore, we offer to our readers the following summary view of the main principles on which the government is established, and of the effects which seem to us naturally to result from them.

In investigating the principles on which the government of China preserves its power over the people, we find two prominent points,—a system of strict *surveillance*, and a system of universal, mutual *responsibility*. These extend through all ranks and orders of society; and the latter, enforced as it is by a minute gradation of official subordination, is well illustrated by a comparison with a military despotism, wherein strict discipline, and implicit, unhesitating obedience are alone admitted. The effect of this military principle, when extended throughout every branch of the government, is to destroy all *moral* responsibility on the part of those who govern, and to place in its stead a merely mechanical conformity to rule. And when to this is superadded also a system of surveillance or mutual espionage *among the governors* themselves, then moral restraints fail, and justice in government ceases to exist as a principle, and becomes but a mere name. The same system of mutual espionage, mutual responsibility, and consequent mutual liability to punishment, when extended universally to the people, undermines the principles of confidence and truth among them; and, by creating distrust between relatives, saps the foundations of social order. Thus justice, truth, honesty, and natural affection, are severally destroyed or impaired. The social and political ties of the people are very greatly loosened; and anarchy, we might suppose, would be the speedy consequence. The system of surveillance, and the mutual liability to punishment, operate, however, by means of *fear*, to deter men from offering resistance to government; and this fear is at the same time fortified by a habit of submission, arising out of the peaceable character of the people, and their mental debasement. Thus, with a state of society we might almost say ripe for rebellion, the people are nevertheless effectually kept in check, by a government acting on the baneful and debasing principle of surveillance and universal responsibility. How long it will continue so, is a subject for interesting speculation.

In speaking of the several parts of the Chinese government, we may observe three divisions of our subject, viz. 1, the supreme general government; 2, the local public officers of the capital; and 3, the government of the provinces and colonies. The entire government is in a measure under the direction of the *imperial councils*, which may be regarded as organs of communication between the imperial head and the several members of the great body politic. They are two in number, the inner council or cabinet (nuy kŏ), and the general council (kenn ke choo). Both are supposed to be for the purpose of advising the sovereign; but this supposition appears to be erroneous, the former being simply an office for carrying on the routine of business, while the latter is the real council, comprising not only the chief officers of the former, but also many other high dignitaries se-

lected from the heads of the tribunals at Peking. The separation of this latter council from the office of the Nuy Kŏ under a distinct designation, appears to have been effected within the last thirty years, as we do not meet with the name, keun-ke choo, in the governmental statutes of an earlier period.

The *Inner Council*, Nuy Kŏ, has at its head four principal and two or more assistant ministers, called ta heŏsze,* who are alternately Tartar and Chinese. Their subordinates are ten heŏsze, eight shetuh heŏsze, eight shetuh, six teentseih, and also a number of secretaries, &c., under the untranslatcable designations of chungshoo, chungshoo chayjin, and peilteĕshcih. The heŏsze, who are also ex officio members of the Board of Rites, are six of them Mantchous, and four Chinese. They are often employed as political residents in the colonies, in which case their duties at court are performed by shetuh heŏsze, or by members of the Hanlin college, selected for the purpose. Of the ta heŏsze, one or two often hold merely nominal seats in the council chamber, in consequence of their being otherwise employed as governors in the provinces. The others, residing in Peking, attend daily on the sovereign, to lay before him the affairs of the empire, and to transmit his majesty's orders thereon. Their duties are, "to consult on the government of the empire, to set in order and declare the thoughts and purposes of the imperial mind, to regulate the canon of governmental statutes, and to watch the great balance of affairs; thus aiding the sovereign to regulate the concerns of the people." This statement of their general duties we extract from the Ta Tsing Hwuy Teĕn, or "Collection of Statutes of the Great Tsing dynasty," the last edition, published in 1822; from which work we also derive most of the particulars that we are enabled to give respecting the structure of the several parts of the Chinese government. Its very minute details, not only as to the things to be attended to, but also respecting the precise mode in which each duty is to be performed, we must often cursorily pass over, as being foreign to our present object, which is to describe the machinery of government in its ordinary, rather than in its extraordinary, operations.

It is one of the duties of the members of the cabinet to preside on great state occasions and ritual observances, as at the sacrifices to heaven, earth, and the deceased imperial ancestors, the accession to the throne, the nomination of an imperial consort, &c. Its most prominent daily business consists in the reception of imperial edicts and replies of a public nature, and the presentation of memorials. The former are transmitted from the General Council chamber (Kenn-ke Choo), and, if of general import but not otherwise, are exposed in the office of the Nuy Kŏ, to be copied by the clerks of the various Boards. The latter, being forwarded to the Nuy Kŏ from the proper offices, if of a secret nature, under sealed envelops, are there copied; and if necessary, translated from Chinese into Mantchou or vice versâ;

* We may here once for all remark, that since many of the official titles are incapable of intelligible translation, we shall rarely attempt to give any explanation of their meaning.

errors and neglects of the proper forms are marked, and attention is paid to various particulars which are of a nature too minute to be here enumerated. One only is deserving of particular notice; the ministers having perused and formed an opinion upon each document, a slip of paper is then pasted at the end of it, expressing in as few words as possible, what they deem the appropriate answer; or, where an election of two or more things is to be made, several slips of paper are attached, with answers suited to either alternative; this is in order to economize time when in the imperial presence-chamber, a stroke of the pencil on the slip of paper which contains the appropriate answer being then sufficient. All the preliminaries having been arranged, the memorials are, at daylight on the morning following their reception, submitted to the sovereign; on this occasion, one of the six Mantchou heŏsze reads each document, and then hands it over to the four Chinese heŏsze; and these last inscribe upon it the emperor's answer, except when his majesty himself employs "the vermilion pencil" to perform that duty. The other duties of the Nuy Kŏ are, the preservation of the imperial seals, twenty-five in number, each to be used for some special purpose; and the arrangement of the posthumous titles that are given to deceased emperors and their consorts, to meritorious ministers, and to nobles.

The following are the various departments of the Nuy Kŏ, for carrying on some of the details of its business. 1, teëntseih ting, the record and seal office, under six teëntseih, and an indefinite number of shetuh heŏsze and others appointed by the chief ministers; 2, and 3, the Mantchou and Chinese paper offices (pun fang), and 4, the Mongol office, for the purpose of translating and copying memorials in the several languages; the Mongol office extends to all the colonial and foreign tribes, and has the direction of the "Russian school;" 5, and 6, Mantchou and Chinese offices for preparing the replies, written as above-mentioned on the slips of paper attached to the end of memorials; these offices are called peaou tseën choo; 7, chambers occupied by writers whose duty it is to prepare certain edicts and other documents to be issued in the imperial name; 8, an office of monthly supervisors; and 9, a treasury and several depositories of public documents. To these we may add the chungshoo ko, an office wherein patents of nobility, &c. chiefly for the imperial family are prepared. Its officers, a heŏsze, and several clerks called chungshoo, are selected out of the members of the Inner Council.

The *General Council*, Keun-ke Choo, is composed of members selected from among the ta heŏsze of the Inner Council, the presidents and vice presidents of the six Boards, and the chief officers of all the other courts in the metropolis; these members are called keun-ke ta chin, "great ministers [directing] the machinery of the army,"—the army being here taken to signify the whole nation, on the military principle to which we have already adverted. The duties of this council are, "the writing of imperial edicts and decisions, and the determination of such things as are of importance to the army and nation, in order to aid the sovereign in regulating the machinery of affairs."

The members of this General Council assemble daily at an early hour in the morning, in one of the courts of the palace, there waiting until summoned into the imperial presence. When in council, the members sit upon mats or low cushions laid upon the ground. The commands and decisions of the emperor being written down by them, are, if not of a secret nature, transmitted to the Nuy Kŏ to be made public; if relating to provincial or other affairs that require secrecy or expedition, a dispatch is forthwith made up, and sent from the General Council, under a sealed envelop, to the Board of War, to be forwarded by one of its couriers. In all important consultations respecting the government, and in the decision of important trials, the members of the General Council are engaged, either alone or in conjunction with the appropriate Board or court. In time of war they are charged with the duty of obtaining all needful particulars regarding the state of the country through which the troops have to pass, the supply of provisions, &c. for the emperor's information. Of all officers entitled to promotion, or recorded for meritorious deeds, complete lists are kept; and in case of a vacancy, it is the duty of the Council to lay before the sovereign the names of those who are capacitated to fill it, that his majesty may select from among them. Several members of the Council are stationed as political residents in the northwestern colonies; and the remaining members are charged with the detail of the order of succession, and of interchange of station among them. To give these residents a greater degree of consequence in the eyes of the mixed races of people under their command, they receive various allowances and gifts directly from the throne; and with the detail of apportioning and sending these gifts, the members of the General Council are also charged. The distribution of various gifts to the envoys of the Mongol and other foreign princes, is also intrusted to them, with the exception of certain gifts of a fixed nature and amount, of which the Board of Rites takes cognizance. Its members are further charged with attention to certain literary matters, the preparation of imperial narratives, &c. For conducting the detail of these varied duties, there are attached to it thirty-two clerks called changking.

There are also the following subordinate offices attached to it, under the direction of the members of the council, with the aid of various writers, revisors, &c. 1, fangleŏ kwan, an office for the preparation of narratives of important transactions; 2, nuy fanshoo fang, an office for translating books and documents from Chinese into Mantchou, and the reverse; and 3, shang-yu choo, an office for observing that imperial edicts are carried into effect; it is also a duty of this office to supervise the arrangements of the school of historiographers.

The *six supreme Boards*, luh Poo. The duties of the imperial councils are all, it will be observed, either of a general nature, extending to all the departments of government, or else of a nature immediately concerning the sovereign; they serve to connect the supreme head of the state with the several subordinate departments of the ad-

ministration. Of these departments, the chief are the six Boards, which have cognizance of all transactions that take place in the eighteen provinces of China Proper. These six are the Boards of civil office, of revenue and territorial resources, of ritual observances, of war, of punishments, and of public works. At the head of each Board are two presidents, shangshoo, and four vice presidents, shelang, who are alternately Tartars, either Mantchou or Mougol, and Chinese. The chief ministers of the Nuy Kŏ, namely, the ta heŏsze, are frequently appointed superintendents—over the presidents—of one or other of the Boards. The Boards over which such superintendents are most commonly appointed are those of the revenue, of war, and of punishments; occasionally a president of one Board is placed as superintendent of another, and sometimes an assistant ta heŏsze is at the same time a president only of a Board. The subordinate officers of the Boards are, langchung, yuenwaelang, and choosze; under whom are peihteĕsheih or clerks. To each Board are also attached several offices for conducting the details of the general business, as well as subordinate departments for attending to particular portions of the peculiar business of the Board. Of the offices, there are two for preserving documents and preparing papers, called tang fang and pun fang, which are also charged with attention to other minor duties: there is "a hall of business" (szewoo ting), with its particular offices for receiving documents from the provinces: there is another for supervising the proceedings of all the subordinate departments: and there is a third for keeping the seals of the Board. These offices are sometimes subdivided, and sometimes two are amalgamated in one. The number of subordinate departments, tsingle sze, is various.

The *Board of Civil Office*, Lè Poo, "has the direction of all officers of civil rank in the empire, for the purpose of aiding the sovereign to govern all people." Its general duties consist in the presentation of civil officers to the emperor, and in the distribution of civil and literary offices throughout the empire.—The whole subject of this paper being a detail of the names and functions of such offices, we pass on to speak of four subordinate departments, tsingle sze, which are attached to the Lè Poo.

They are the following: 1, wăn-seuen tsingle sze, or simply wăn-seuen sze, the duties of which are to direct the order of precedence of the nine civil ranks; to regulate the supervision and inspection of offices, elevation of individuals to nominal rank, divisions of authority, &c.; also to attend to the distinctions of official classes and series, and to order the laws of promotion or exchange of office, the times of appearing at court and being presented to the emperor, and the rules for the selection of officers to fill vacancies or to perform particular duties. 2, kaou-kung sze, whose duties are to investigate the merits and demerits of civil officers, and their title to be recorded for good conduct, and advanced, or on the other hand, to be subjected to inquiry, fined, or degraded; also to ascertain the character which each officer bears, as to the good or bad performance or neglect of his du-

ties; and further to regulate and record the grants of furloughs on account of sickness, or other causes. 3, ke-heun sze; the duties of this department are to regulate the temporary retirements from duty necessary in order to attend upon aged and sick parents or grandparents, or to mourn their decease; to direct the order of succession to such deceased relations; and to regulate the changes of names that may be made among officers, either in consequence of the wishes of individuals, or owing to the infringement of certain rules respecting such names. To this department is attached a minor office for regulating the salaries of officers, keeping account of fines to which they have been subjected, &c. The fourth subordinate department of the Lè Poo is the yen-fung sze, the duties of which are to regulate the distribution of hereditary titles, patents of rank, posthumous honors, &c. The Chinese is, we believe, the only government that ennobles ancestors for the merits of their descendants; this peculiar practice arises from their strict observance of paying sacrificial rites to deceased parents; rites which must always be proportionate to the rank of the deceased, not of the survivor. Hence the parents and grandparents, if they have not themselves possessed rank, receive it in consequence of the elevation of their son or grandson. The patents given for this species of rank, as well as those for hereditary nobility, are issued from the office of the yen-fung sze.

The Board of Revenue, Hoo Poo, "has the direction of the territorial arrangements and of the population, in order to aid the sovereign in nourishing all people." Among the chief objects to which it has to attend are, the levying of duties and taxes, the distribution of salaries and allowances, the receipt and expenditure of grain and treasure, and their transport by land and water. It regulates the territory of the empire, in its divisions into provinces, departments, districts, &c. It has also to compile correct censuses of all the people, in their various distinctions of classes, to obtain admeasurements of all the lands in the empire, to determine the positions of places by ascertaining their latitude and longitude; and to proportion the taxes and the conscripts. Also, to regulate the expenditure of the empire; and to enrich it by laying up supplies of grain as a provision for the wants of the people in times of scarcity. At the annual ceremony of the emperor's ploughing and sowing a field of grain, the officers of this Board preside. Attached to it are fourteen subordinate departments, and also a minor office, which is charged with the duty of preparing lists of such young Mantchou females as, being free from all deformity, are fit to be introduced into the palace, in order that the emperor may select individuals from among them to become inmates of the imperial harem.

The fourteen subordinate departments are charged with the supervision of the revenue, &c. of the several provinces, their number being fourteen instead of eighteen, by combining the supervision of Nganhwuy with that of Keängsoo as of one province; in the same manner, Kansuh is placed under the same supervision as Shense, and Hoopih and Hoonan are placed under one supervision. Cheihle

and Fuhkeen, probably on account of their commercial relations, are likewise classed together. On account of similar relations, also, the revenues of Mantchouria are in charge of the department of Shantung, and the expenses of the northwestern colonies are under charge of the department of Shense. Besides the charge which is given to all these departments over the revenue, &c. of the several provinces, each of them has further to attend to certain portions of the general business of the Board. Into the minute details of these we cannot now enter. But we have yet to mention other offices attached to the Board of Revenue; these are a court of appeal on disputes respecting property and succession; various minor treasuries for supplying the expenses, or attending to the receipts arising from particular branches of the affairs of the Board; a mint, under the direction of two of the shelang, or vice-presidents, of the Board, and of two other superintendents subordinate to them; an office of "the great ministers of the three treasuries," san koo ta chin, namely the treasuries of metals, of silks, and of the material of coloring, together with stationery, &c.; and lastly, an office, tsang chang, for superintending the supplies of grain in and about the capital, under the direction of two officers bearing the rank and title of shelang, subordinate to whom are thirty-two superintendents of the several granaries, besides other individuals of inferior rank.

The *Board of Rites*, Lé Poo, "has to inquire respecting the application of the five classes of ritual observances, and to proclaim them to the empire, in order to aid the sovereign in guiding all people." The five classes of ritual observances are explained to be; 1, those of a propitious nature, viz. festivals, sacrifices to the gods, and a few state ceremonies; 2, those of a felicitous or joyful nature, as the first ascension of the throne by the sovereign, state congratulations, grants of nobility, marriages, feasts, &c.; 3, those of a military character, relating to the preparations for war, reviews of troops, &c.; 4, those of an hospitable nature, relating to the intercourse of foreign states, and the presentation of tribute from abroad and from the provinces; and 5, those of an infelicitous nature, as the observances upon occasions of death and burial.

The subordinate departments of the Board of Rites are four, besides several offices for carrying on the general business of the Board. These are the offices already mentioned as being attached to each Board, with the addition of a depository of books and printing plates, a depository of sacrificial vessels, a treasury, &c. The first of the four departments is the e-che sze, the department of ceremonial forms and regulations. It has the regulation of the etiquette to be observed at court, on ordinary, and on extraordinary, occasions, on congratulatory attendances, in the performance of ministerial and official duties, &c.; also the regulation of dresses, caps, &c., as to figure, size, color, and the nature of their ornaments; of carriages and riding accoutrements, their form, &c., with the number of followers and the insignia of rank. It has also the direction of the entire ceremonial of personal intercourse between the various ranks of peers, minutely

defining the number of bows and degree of attention which each is to pay to the other, when meeting in official capacities, according as they are on terms of equality or otherwise. It has to direct also the forms of their written official intercourse, including the forms to be observed in addresses to and from foreign states. This department of the Board has further to attend to the establishment of the governmental schools and academies; and the regulation of the public literary examinations, the number of the graduates, the distinction of their classes, the forms of their selection, and the privileges of the successful candidates. Attached to this department is an office for manufacturing signets, &c. for the empress, and other ladies of the harem, and for princes of the blood, and the seals of the offices of government. The second department, sze-tse sze, is for the superintendence of sacrificial rites and observances towards the deities and towards the spirits of departed monarchs, sages, and worthies; among these we observe, in despite of the improved knowledge of astronomy which they have gained from Europeans, a detail of the rites to be observed in eclipses, "to save and deliver the sun and moon!" This department has direction also of the funeral rites, and the observances of the period of mourning. The third department, that of "host and guest," choo-kih sze, is for the regulation of observances in intercourse with the tributary princes and foreign monarchs, and in the reception of the annual tributary offerings of the provinces. It regulates the period of paying tribute, the course by which it is to be brought, and the presents that are to be returned. It also ordains the general principles of intercourse with tributary and foreign states; among these we now only mention the general permission granted to foreign astronomers, mathematicians, painters, and other artists, to repair to Peking, applying through the governor of Canton, who reports their application to the emperor, and receives the imperial permission or refusal as regards their individual cases. Attached to this department is an interpreter's office, under the superintendence of two "great ministers," and one other officer of rank. This office is not merely to supply interpreters and translators, but has the whole charge of lodging foreign embassies. The fourth department of the Board is tsing-shen sze, the department of meats and food. It has the superintendence of the imperial feasts given on various public occasions, of the allowances given to princes and to certain lords in waiting of the imperial household, of the supplies of animals and other sacrificial meats on occasions of animal sacrifices, &c.

The Board of Music, Yŏ Poo, is an office attached to the Lé Poo, being under the superintendence of the Mantchou president of that Board, in conjunction with an indefinite number of others, princes and high officers, possessing musical talents. Their duties are to study the principles of harmony and melody, to compose musical pieces, and to form instruments of music proper for them; also to suit such musical pieces to the various ceremonial, sacrificial, and festive occasions on which they are required. We confess ourselves unable to follow out the details of theory and nomenclature into

which the work before us launches upon this subject. The graces of dancing too are not neglected; the Board of Music has a number of dancers under its charge, and ordains the figures of the "military and civil dances."

The Board of War, Ping Poo, "has the direction of all the military officers in the empire, for the purpose of aiding the sovereign to protect all people." The granting and resumption of rank and dignities, the care of the ornaments of war and regulation of the post-stages and relays, the discrimination of the characters and capacities of military officers, and the enumeration of the serviceable militia, are subjects of its attention. Its general duties consist in the presentation of military officers to the emperor, and the distribution of military commands throughout the empire, and the president of the Board attends the emperor on all occasions of reviewing the troops.

The subordinate departments are four. 1, woo-seuen sze, the duties of which are to adjust the distinctions of rank, and to direct the selection and succession of officers, commencing with their examination and graduateship, the latter being the same, and conducted on the same principles, as that of the literary class; the former consisting chiefly in trials of horsemanship, archery, and a few other military exercises: this department regulates also the titles, insignia of rank, &c., borne by the officers, the periods for the higher ranks of officers employed in the provinces revisiting the court, and the choice of positions to be occupied by the troops. The 2, cheih-fang sze. Of this department the duties are to inquire into the merits and demerits of officers, and regulate their promotion or degradation accordingly; as also the payment of pensions or remunerations to those who have been wounded, and to the relatives of those who have died in battle. This department has also to investigate the talents and qualifications of all the officers of the army: it has further to regulate the frequent exercising of the troops, their instruction by reviews, sham fights, &c.; and to examine the passports of individuals crossing the frontiers. The 3, chay-ma sze. This department has the care of the cavalry, the horses, camels, chariots and other warlike vehicles, &c., including the relays of post-horses and the post-stations throughout the country; and has also a partial supervision of the imperial carriages and horses. Attached to this department are two minor offices, one a courier's office, called the "office for the announcement of victories;" and the other for the care of certain horses and chariots which are kept, it would seem, chiefly for the use of these couriers, who are employed, in times of peace as well as in war, for conveying urgent dispatches to all parts of the empire. The 4th, wo-hoo sze. The duties of this department are, to regulate the distinctions of corps in the army, its various classes of troops, infantry, cavalry, artillery, &c.; and to direct the punishments of the military; also to attend to the adequate supply of the munitions of war; and finally to regulate the examinations for military promotion.

The *Board of Punishments*, Hing Poo, "has charge of the penal enactments and arrangements, in order to aid the sovereign in correcting all people." Its chief duties are the settlement of penal laws; the decision of causes and appeals; the confirmation or alteration of sentences; and the regulation of fines and mulcts. In cases of capital crimes, with certain enumerated exceptions, the officers of this Board meet with two other criminal courts, and the three deliberate conjointly; and at the period of the autumnal decisions, they meet the officers of eight other courts, in order to reconsider the sentences passed by the various provincial judges; these nine courts are called the kew king, "nine [bodies of] ministers;" they will be again referred to below, when we come to remark upon the office and duties of the Censorate. We pass over the distinctions of crimes and punishments, since they have already been so fully detailed in sir George Staunton's elegant translation of the penal code. The offices for conducting the general business of the Board are the same as those of the other Boards, with the addition of the following: 1, the court of the autumnal decisions, for attending to the decisions passed by the emperor on all the criminal cases referred from the provinces to receive his final judgment; 2, the law chambers, for marking all changes made in the body of the written laws and the supplementary enactments, and for preparing all new editions of the penal code for publication; 3, a prison's court, for the superintendence of prisons and jailers; 4, a treasury of fines; and 5, an office for taking charge of the ordinary receipts (consisting of certain sums and supplies levied from the provinces), and the expenditure of the Board.

The *Board of Works*, Kung Poo, "has the direction of the public works throughout the empire, and the charge of expenditure thereon, for the purpose of aiding the sovereign to keep all people settled." It has to regulate the erection and repairing of all edifices of the government, and buildings for the use of the public, whether of earth, wood, or any other material; and to attend to the manufacture of all kinds of vessels, instruments, dresses, &c., required for the use of government, or for the observance of sacrificial rites; likewise, to the digging of ditches, building of city walls, setting up of dikes and embankments, erection of imperial mausolea, &c. It has also the regulation of weights and measures. The offices for conducting its general business are the same as those of the other Boards.

Its subordinate departments are the four following, namely: 1, yng-shen sze, the duties of which consist in the care of buildings, city walls, palaces, temples, altars, governmental offices, and other public edifices: it has also to take charge of, and set a price upon, all buildings confiscated to government; it has to prepare tents and camp equipage for the imperial journeys; the care of all instruments required for the various kinds of works, and of the imperial supplies of timber is another portion of the duty of this department; four superintendents of timber are appointed under it, and two of glass ware

and pottery. The 2, yu-hăng sze. The duties of this department are to attend to the manufacture of instruments and vessels required by the government, and of military weapons, guns, shot, &c.; it has also charge of distinguishing into classes the pearls produced from the imperial pearl fisheries; weights and measures are regulated by it; the tablets used in all the provinces as death-warrants, on all occasions of summary execution, are made by it. These are wooden boards, on which is inscribed, in large letters of gold, the word "warrant," in Chinese and Mantchou, with the seal of the Board of War attached; these tablets are laid up in the offices of the governors and lieut.-governors of provinces, and when required, are brought out with much form, after the ceremony of asking for them before a tablet representing the emperor has been first gone through; every general at the head of an army, or in command of a garrison, has a similar warrant, with the difference only of being made of silk, instead of wood, and in the form of a banner. Seven depositories of banners and camp equipage, camel accoutrements, sulphur, shot, cannon, charcoal, and miscellaneous articles, are attached to this department, under the direction of twice as many superintendents, The 3d department is too-shwuy sze; which has charge of all waterways, the repair of dikes and embankments, cutting canals, making and repairing highways, erecting bridges, &c. It has under its direction various military posts on the banks of rivers, to observe the state of the banks, and also posts, both civil and military, to observe the state of the dikes on the coasts of Keängsoo and Chĕkeäng. It has charge likewise of all the imperial dock-yards, and of the building of governmental vessels of every kind, also the direction of tolls, and the care of roads, and of the streets and sinks of the capital. Wooden and other cases for the preservation of books, records, &c., are made under its direction; and attached to it are two superintendents of icehouses, whose duty it is to attend to the preservation of that article throughout the summer; two other superintendents have charge of silks of every kind, for making dresses, &c. The 4th department, tun-teën sze, has charge of the imperial mausolea, and the supervision of all the workmen who are employed under the immediate direction of the Board. The tombs of meritorious officers, to whose remains the emperor, as a mark of approbation, orders sepulture to be given at the public expense, are made under the direction of this department. So likewise are the ornamental furnishing of palaces, temples, and other buildings.

The *mint* is under the direction of two vice-presidents (shelang) of the Board of Works, with two superintendents subordinate to them. The manufacture of gunpowder is under the direction of two "great ministers," with one subordinate superintendent. The office of superintending the streets and roads in and about the capital, is under the direction of two censors, in conjunction with a member of the Board of Works, and one officer specially appointed. There are also a few minor offices attached to this Board.

The *six Boards* of Moukden, formed on the model of the ancient

luh Poo of China, being confined in their jurisdiction to Mantchouria, must be noticed when we come to speak of the provincial governments.

The *le fan yuen*, "court for the government of foreigners," or colonial office, though its duties are also confined to a part of the empire, must not be similarly passed over, inasmuch as several different and very extensive governments are under its direction, as well as a few really foreign relations, which must be regarded as affecting, at least in some degree, the general government of the empire.

The duties of this office consist in "the government of the external foreigners, the regulation of their honors and emoluments, the appointment of their visits to the court, and the adjustment of their punishments, in order to spread abroad the majesty and goodness of the empire." This enumeration of its duties is sufficient to show who are the persons denoted by the term "external foreigners" (wae fan); they are the tributary and subjected tribes without the frontiers of the "eighteen provinces" of China Proper, and of the "three eastern provinces" of Mantchouria; and are called *external*, in contradistinction to the tributary tribes in Szechuen, Formosa, and other places. They are also called *fan*, foreigners, as distinguished from the *e*, barbarians unconstrained by the reforming influences of the celestial empire. These barbarians are also like the foreign tributaries, divided into two classes, external and internal, the latter including all the unsubdued and generally savage mountaineers in the interior of the country, in Kwangtung, Kwangse, Kweichow, and other provinces. The colonial office regulates the government of the nomads, and restricts their journeyings, as regards the space within which they are to confine themselves, lest one tribe should trespass on the pasturage of a neighboring one. It has offices for conducting its general business similar to those of the six Boards; and the management of its peculiar affairs is apportioned among six subordinate departments. Its officers are all Tartars, consisting of a shangshoo or president, and two shelang or vice-presidents, who are Mantchous, with one supernumerary shelang who is always a native Mongolian, and generally retains the office for life. The subordinate officers and clerks have the same designations as those of the six Boards.

The 1st department, ke-tsih sze, has charge of the territorial limitations, and regulates the rank and succession of the princes and nobles of the *inner* Mongolian tribes. It superintends their government, and the appointment of subordinate officers; the allotments of land for tillage to Chinese settlers; the taxation of the people; and the roads for intercommunication; it arranges the marriages of the princes, and of their sons and daughters, these being usually intermarried with the imperial family; it has charge of the arrangements of the tribes into chulkans, or corps, and of receiving triennially from the corps their oath of fealty: it has charge also of reviewing their forces. The 2d department, wang-hwuy sze, regu-

lates the salaries of the inner Mongolian princes, their visits to the court, their tribute, and the reception also of the imperial daughters who may have "descended by marriage" among them. Their visits to the court are paid in regular succession; they are divided into courses, one course visiting Peking annually. This department also fixes the numbers of the retinue and personal guards of the princes and nobles, according to their rank. The 3d department, teën-shuh-sze, exercises over the *outer* Mongolian princes and nobles, the lamas of Tibet, &c., and the tribes which, having no superior chiefs, are ruled by Chinese governmental officers, nearly the same control as the first department exercises over the *inner* Mongolians. It fixes the limits of the territories of each tribe, supervises their government, regulates their rank and succession, arranges their division into corps, superintends the ways of communication between one tribe and another, and regulates their intercouse both ordinary and commercial: merchants among them are required to have licenses from the colonial office. At Kourun, the chief city of the Kalkas, are resident two ministers, keepers of the Russian frontier, and the organs of communication with Russia: they have an office also at Kiachta, where they regulate the commercial intercourse between Russia and China. With regard to the lamas, the succession of the koubilkan, or divinely inspired lamas, formerly a subject of so much intrigue, is now regulated by the emperor, through the medium of this department. Many of the lamas are scattered over Mongolia, but their chief residence is in Tibet, where for the government of them and the people, two political residents from Peking are joined to the councils of the dalai lama, and the bantchin-erdeni. These residents arrange the precedence of the heads of the tribes, direct their military forces, supervise the revenues, regulate the punishments, and establish laws "for the tranquillity of Tangout." The tribute of Tibet and the Gorkas is also under the direction of this department. The 4th department, jow-yuen sze, regulates the emoluments, the tribute, &c., of the outer Mongolian princes and the lamas, as the 2d department does those of the inner Mongolians. The 5th department, lae-yuen sze, regulates the government of the Mohammedan princes and begs; the periods of their visiting the court, their offerings, and those of the tributary, but not subdued, Pourouths, Kassaks, and Turkomans of Khokand, Badakshan, Belour, Tashkend, and Aokhan, in Independent Tartary. It regulates the taxation of the Mohammedans and their intercommunication. The 6th department, le-hing sze, regulates the penal discipline of the tributary tribes. A translator's office, an office of supervision, and a treasury, are attached to the colonial office.

The *Too-chă yuen*, "all-examining court," or Censorate, is intrusted with "the care of manners and customs, the investigation of all public offices within and without the capital, the discrimination between the good and bad performance of the business thereof, and between the uprightness and depravity of the officers employed therein; taking the lead of the *ko* and *taou* censors, and uttering each his

sentiments and reproofs, in order to cause officers to be diligent in attention to their daily duties, and to render the government of the empire stable." When important affairs of government are submitted to the consideration of the *nine courts* (kew king, nine [bodies of] ministers), the Censorate is one of the nine, the other eight being the six Boards, the Tungching sze's office, and the Tale sze; and when important criminal cases are laid before the *three courts*, the Censorate is also one of the three, the other two being the Board of Punishments, and the Tale sze. On most state occasions, some of the members of this court attend by the side of the emperor, and they are on many occasions at liberty to express their opinions openly. The officers are two too-yu she, or censors, and four foo too-yu she, or deputy censors; these are called censors of the left; the governors of provinces are ex officio censors of the right; and the lieutenant-governors, with the governors of the rivers and inland navigation, are ex officio deputy censors, also of the right. The subordinate officers are kingleih, toosze, and clerks. The subordinate departments of the Censorate are the luh ko, six classes, the censors of the fifteen taou, or provinces; and the censors of the five divisions of the city of Peking. The six classes are named after the six Boards, each having to attend to the supervision of the Board after which it is named, and also, except the revenue class, the supervision of some of the other courts of the capital. Their officers are called keihszechung, and their duties, in addition to the supervision of all the courts, consist in the receipt of public documents from the Nuy Kŏ, which they classify and then transmit to the several courts to which they appertain; and in a half-monthly examination of papers entered on the archives of each court. On almost all affairs they are permitted to give their opinions. The censors of the fifteen taou have also to attend to the supervision of all the courts of the capital, and the examination of all the archives of each court, conjoined with the duty of looking into all criminal cases in the provinces. The third department of the Censorate is confined to affairs of the city, the duty of its officers being to supervise the government, settle the quarrels, and repress the crimes, of the inhabitants of Peking.

The *Tungching sze's* office may be denominated a court of representation. Its officers are two tungching sze, two deputies, and two councilors. Their duties are, to receive memorials from the provinces, and place them in the hands of the Nuy Kŏ, and to receive the appeals of the people from the judgments of local and provincial officers to the emperor. This is one of the nine courts. Attached to it is an office for attending at the palace gate to await the beating of a drum, which, in conformity with an ancient custom, is placed there, that appellants may, by striking it, obtain a hearing.

The *Tale sze* is a criminal court, and court of appeal; and has the duty of "adjusting all criminal punishments in the empire." It is one of the nine courts for consulting on important governmental matters, and one of the three supreme courts of judicature. In all cases

of capital crimes, these three courts must be unanimous in their decisions; or if unanimity cannot be obtained, the opinion of both parties must be submitted to the emperor, who will pass judgment upon them. The Tale sze is sometimes divided into two subordinate courts, the heads of which preside in assemblies of the subordinate departments of the Board of Punishments, each of the two courts being joined with half the whole number of the departments of the Board. Its officers are two king or presidents, two shaou king or vice-presidents, and over each of the two courts, three sze ching or assistants, with other officers. The officers for conducting the general business are similar to those of the six Boards.

The Imperial Academy, Hanlin yuen, is intrusted with "the duty of drawing up various governmental documents, as also histories and other works; its chief officers take the lead of the various classes, and excite their exertions to advance in learning; in order to prepare them for employments, and to fit them for attending on the sovereign." The chief officers are two presidents, chang yuen heŏsze, who attend upon the emperor in the palace, and superintend the studies of the academical graduates. Twice a year they give in lists of officers from among whom the emperor may select "speakers" for the "classical feasts:" the duty of these speakers is to prepare literary papers, to translate into Mantchou or vice versâ literary essays written by the emperor, and read the same before his majesty. Besides these, there are 'learned attendant readers,' 'learned attendant speakers,' 'attendant readers,' and 'attendant speakers,' of each denomination five, together with an unlimited number of senior graduates. Their duties are to prepare for the press all works published under governmental sanction. On occasions of the "grand examinations," specially appointed, these officers have to undergo a fresh examination of their literary abilities; and if they are not sufficiently high on the list of successful candidates, are liable to lose a portion of their rank, or to be altogether dismissed from office. There is attached to the academy an office for writing memorials to the emperor and other official documents; there is another for copying and revising works which are intended for publication; and there is a school for the instruction of a certain class of graduates called shookeihsze.

Subordinate to the Hanlin yuen is an office, the members of which, twenty-two in number, are selected from among the officers of the academy, and are intrusted in rotation, generally four at a time, with the duty of attending the emperor on all public occasions, and recording his words and actions. This office is called Kekeuchoo kwan. The historiographer's school, Kwŏshe kwan, is also subordinate to the academy. The object of its institution is the preparation of national histories and memoirs. The Shensze foo is a school adjoined to the academy; the objects of the institution of which seem hardly to differ from those attended to by the academy itself, namely, the drawing up of certain papers, and the preparation of histories and other national works. In consequence of this similarity of ob-

ject, it has been more than once amalgamated with the academy, but again separated. The instruction of the imperial family seems to be occasionally a subject of its attention. The officers are two principals, shensze, and two deputies, shaou shensze, besides several subordinates.

ART. IV. *Journal of Occurrences. Misfortune of the English bark Troughton; locusts; Corea.*

July 8th. THE English bark Troughton, captain James Thompson, from London, last from Singapore, arrived this day in distress. The condition of this ill-fated vessel and her crew has excited much sympathy among the foreign community. It appears that on the 3d of July, in lat. 20° 21′ N., long. 112° 53′ E., she experienced a heavy gale from the N.E., which was succeeded by a more violent wind from the S.W. The wind blew to pieces the double reefed main topsail, and from the laboring of the ship in the cross sea, the main mast gave away, carrying with it the fore and mizzen masts, and the waves breaking over completely swept the deck. During the three following days, the crew was well worn down by pumping the vessel, and working at the rigging of jury masts. By this time, she was near the Mandarin's Cap, a white conical rock lying between Haelingshan and Shangchuen (St. John's island), to the southwest of Macao. While near the coast, many fishing boats had been around her, and the men being permitted to come on board, and even assisting the crew, had marked too well their exhausted state, and the defenseless condition of the bark. On the evening of the 6th of July, therefore, while the hands were taking supper, the captain and the first officer, who were sitting on the poop, suddenly found two large native boats near them again, all those previously around the vessel having left before night. These boats in an instant ran under the stern one on each side, threw a volley of stones at those on the poop, and came forward with spears. The work of boarding the vessel was easily done, as she lay stripped of her bulwarks very little higher than the boats. Before the captain and mate, who ran into the cabin for their arms, could get up, the deck was filled with more than two hundred Chinese, armed with knives and long bamboos pointed with iron. As they came aboard, the first man they met was the cook, whom they gave fifteen wounds and left for dead; one of the seamen was also somewhat injured. They then hound all the crew apart, but the captain and mate, together with the steward and a small boy, for nearly an hour and a half prevented their descending into the cabin, by firing at them with pistols. But the robbers tore up the sky-lights, and companion-way, and through them with their long spears, pulled down most of the cabins and partitions, and severely wounded the captain. Unable to injure their assailants from want of proper ammunition, weakened by the loss of much blood, and almost suffocated by the smoke and flames occasioned hy the fire thrown down by the pirates into the cabin, these desperate men, seeing they must be butchered or burned alive, determined to blow up the vessel. For this purpose they threw into the fire successively, three kegs of powder, which, however, produced no great effect, owing to the rent of the sky-lights, the companion-way, and the windows. One of the

beams, and a few of the upper deck planks, were started, and the steward's feet were severely burned by the explosion. The mate preferring drowning, leaped through the window into the water, and many spears were hurled at him from the boats around, till one finally took him in and lashed him fast by the neck. After the mate had made his escape, the captain threw another keg of powder into the fire, but without any effect. The second officer was now released, and bid to tell the captain that his life would be spared, if he would come upon deck. Finding he could defend himself no longer, and supposing himself almost the only person alive of the ship's company, he accordingly came up, but was immediately cut on the head, and would have been butchered but for the timely interference of another Chinese. He was now taken, together with the chief mate who was brought up from the boat, and strongly secured to the wheel. The pirates, having by this time extinguished the flames, proceeded to the work of plunder, breaking open everything, and taking what they liked. It is understood they took away in specie about £15,000 stg., besides injuring and destroying many valuable cases. By 10 o'clock P. M. they went away, leaving the crew lashed down in various parts of the deck.

July 16th. As soon as the Troughton arrived here, the superintendents of British trade were informed of the outrage, who sent a statement to the keunmin foo of Macao, and he informed the governor at Canton. On the 14th, two naval officers of rank visited the vessel lying in Kumsing moon, and having obtained particular information of the affair, one of them immediately repaired to Canton. Shortly afterwards a civil officer from the governor, in company with the keunmin foo, and Mr. Gutzlaff as interpreter, visited her again, and obtained the details. It is understood that a number of fishermen have since been arrested, and a part of the property retaken with them. The amount recovered varies according to the report of the officers and the popular rumor from $7000 to $40,000. By the last accounts, we hear that the cook is slowly recovering, and that the other wounded men are nearly or quite convalescent.

July 20th. Locusts. The Egyptian plague of locusts made their appearance in Kwangse, and the western departments of Kwangtung, about the 20th of the month. A small advance guard having come as far as Canton, orders were issued to the military and people to exterminate them, as was done when they made their appearance here in October, 1833. As this was much easier said than done, the next resort was to the more rational mode of offering a bounty of a dozen or fifteen cash per catty for the locusts. But during the late strong winds, the locusts are said to have been driven before it in such quantities and into such places, that the catchers of them seemed likely to realize some profit from the bounty. But true to Chinese prudence, the officers then immediately lowered the bounty, and would give but five or six cash per catty. The damage occasioned by these insects is very great, and the Chinese always dread their approach. A swarm will destroy a field of rice in a short time, leaving the former green prospect an unsightly marsh. The Chinese affirm that the leader is the largest individual of the whole swarm, and that the rest follow all his motions. Some stragglers have made their appearance in the hongs, which were from two and a half to three inches long, strongly limbed, and agreed with the popular description given of the Egyptian locust. The natives regard the insect, when deprived of the abdomen and properly cooked, as passable eating, though they do not appear to hold a dish of locusts in much estimation.

Corea. The king of Corea, Le Sung having lately died, his queen has sent to inform the emperor, and to request the usual honors to be paid to him; also to solicit regal honors to be paid to the memory of his deceased son and heir, Le Haou, and the regal title to be conferred upon his grandson Le Hwan, the son of Le Haou. The Board of Rites is commanded to act accordingly.